ABBREVIATIONS

AMg. = Ardhamāgadhī.

AMSJV. = Sir Asutosh Mookerjee Silver Jubilee Volumes.

Ap. = Apabhraṃśa.

Ābh. = Ābhīrī.

Āv. = Āvantī.

Beng. = Bengali.

Cā = Cāṇḍāli.

g. = The ms. of the *Prākṛtakalpataru* as read by Grierson.

Geiger. = Pali Literature and Language by Geiger.

Hc. = Hemacandra or his Pkt. Grammar.

I Ant. = Indian Antiquary.

JRAS. = Journal of the Royal Asiatic Society.

m. = The new ms. of the *Prākṛtakalpataru.*

M. = Mahārāṣṭrī.

Mg. = Māgadhi.

Mk. = Mārkaṇḍeya.

n. = The ms. of the *Prākṛtakalpataru* as read by Nitti-Dolci.

Nitti. = Nitti-Dolci.

OB. = Old Bengali.

Pś. = Paiśācī

PSM. = *Pāiasaddamahaṇṇavo*—by Haragobinda Das Seth.

Pu. = Puruṣottamadeva.

NŚ. = *Nāṭyaśāstra.*

RT. = Rāmaśarman Tārkavāgīśā Bhaṭṭācārya.

Ś. = Śaurasenī.

Śāb. = Śābarī

Śāk. = Śākārī.

Ṭāk. = Ṭākkī.

Vr. = Vararuci or his Pkt. grammar.

the present editor received from one of his pupils Sri Jitendra Nath Bhattacharya[7], a newly discovered ms. of the work. On a careful examination of this ms[8], it appeared that the existing edition of the different parts of the *Prākṛta-kalpataru* may be considerably improved with its help. This is the chief reason for undertaking the present work. Another source of improvement of the *Prākṛtakalpataru* has been the *Prākṛtānuśāsana* of Puruṣottamadeva[9] discovered some years ago. Some of the sūtras of this work, seem to occur without any change in some stanzas of Rāmaśarman[10]. Considering the antiquity of this last-named author this help should be considered very valuable. Hence the present editor has made a fresh attempt to edit the *Prākṛta kalpataru*[11].

The m. or the newly discovered ms. of the *Prākṛtakalpataru* having *lacunae* in common with the India Office ms.[12] appears to have descended from the same archetype, and both the mss. generally share the following graphic peculiarities[13].

Bibliothique de l'ecole des Hautes Etudes, Paris, 1939.

[7]He took his M.A., degree of the Calcutta University in Sanskrit (with Prakrit) in 1944. This ms. has been presented by the editor to the Asiatic Society, (Calcutta). [8]It has been described below.

[9]This is now available in an excellent edition giving the romanized text and French translation; notes and introduction (Le *Prākṛtānuśasana* de Puruṣottama, *Cahiers de la Society Asiatic*, No. VI. Paris, 1938). This has been reproduced (in Devanāgari) in the Appendix. A part of the text (Ch. IX-XX) has also been reprinted with translation by D. C. Sircar in his *Grammar of the Prakrit Language*, Calcutta, 1943, pp, 106-120.

[10]The supposed relation of present work with the *Prākṛta kāmadhenu* of Laṅkeśvara has also been verified here with the help of its first edition published in the *New Indian Antiquary*, Vol. VIII. (1946) pp, 37-39. This too has been reproduced (in Devanāgarī) in the Appendix III.

[11]See II. 1. 11, 19 and 20.

[12]This has been indicated in this work by means of two symbols. The letter 'g' has been used for the portion used by Grierson, and 'n' for the portion used by Nitti-Dolci.

[13]See *I Ant.* Vol LI. (1922) pp. 14-15.

of the second stanza one might consider the date given in it as indicating the time of its composition. In fact Nitti-Dolci in her introduction to the edition of the first śākhā of the *Prākṛtakalpataru* adopted such a view[17]. Her predecessors, Lassen and Sir George Grierson were however not inclined to attach the date *dantyabhrabhūpālamite śakābde* (1608 śaka, 1686 A.C.) to the writing of the ms., even when positive information, as we now possess, was then non-existent[18].

III. The Author and his Date

The mistaken idea that the author of the *Prākṛtakalpataru* is Rāma Tarkavāgīśa (instead of the real name Rāmaśarman Bhaṭṭācārya) has been refuted by Grierson on the basis of the colophons of the three main divisions of the work[19]. But he could not say, anything more about the time of Rāmaśarman than that our grammarian "probably flourished not later than the end of the sixteenth century[20]." It seems that Grierson did not consider it worth while to pursue the question any further, though he made *inter alia* some remarks about relation between the works of Rāmaśarman and Mārkaṇḍeya[21], and these remarks may well be turned to advantage in tackling the same question. Grierson says of Mārkaṇḍeya that, "He quotes it from an unnamed author possibly Rāmaśarman.[22]" Even if one cannot give any definite evidence on this point, relation between the two authors' works seems to be pretty close, and it is probably for this reason that Grierson says "his (Rāmaśarman's) grammar offers a most valuable control on the grammar of Mārkaṇḍeya[23]." Now there being some positive information about the date of Mārkaṇḍeya this hint seems to be very useful. From the colophon of Mārkaṇḍeya's work it is learnt that he had for his patron Mukundadeva, a king of

[17] p. VII. [18] *I Ant.* Vol. L VI. (1927) p. 1. [19] *ibid.* [20] *ibid.*
[21] *I Ant.* Vol. LI. (1922), p. 14, Vol. LVI. (1927), p. 2, AMSJV. Vol. III. ph, 2, (1925) p, 122,
[22] *I Ant*, Vol, LV. (1923), p, 5. [23] *I Ant*. Vol, LVI. (1927), p. 2.

having been cited by Durgādāsa Vidyāvagīśa in the commentary on the *Mugdhabodha* written in 1639 A. C. [29] Rāmaśarman cannot be later than the end of the sixteenth century. This is the lower limit to his date.

As for the upper limit to Rāmaśarman's time one has to consider the relation of his work with that of Purosattomadeva. The following are the relevant facts ;

(1) Rāmaśarman treats of the different dialects of Pkt. (including Apabhraṃśa and Paiśācī) in the same order as does Puruṣottama.

(2) In his treatment of Bhāṣās and Vibhāṣās Rāmaśarman follows almost in the footsteps of Puruṣottama, and leaves out very few sūtras. Following are the number of sūtras which appear to have been ignored by Rāmaśarman in his treatment of the less important Bhāṣās and Vibhāṣās :

Prācyā 3 out of 14 (X. 6,10,11), Āvanti 2 out of 10 (XI, 9,10), Māgadhī 5 out of 38 (XII. 9,11,20,28,38), Śākārī 4 out of 15 (XIII. 3,4,7,8), Caṇḍāli 1 out of 9 (XIV. 7), Śābari 2 out of 7 (XV. 3, 4), Ṭākki 2 out of 10 (XVI. 6,7), Nāgaraka Apa. 39 out of 90 (XVII 2-4, 6-12, 17. 22-40,44,50,51,53,58,59,68, 72,89), Vrācaḍa Ap. 4 out of 23 (XVIII. 5,11,13, 16), Kaikeya Paiśācika 6 out of 24 (XIX. 6,7,13,17,23.24), Śaurasena Paiśācika 9 out of 20 (XX. 4.6-8,16,17,18-20). Here the largest number of omission, is from the ch. XVII (Nāgaraka Ap). But it seems that these sūtras have been deliberately omitted, for unlike Puruṣottama Rāmaśarman considered the Apabhraṃśa as a sort of Prakrit and hence these sūtras were considered superfluous. There are similar cases of omission in case of Bhāṣas and Vibhāṣās. And some of the omissions have perhaps been due to Rāmaśarman's using a recension or version of the *Prākṛtānuśāsana* different from the one that has come down to us.

(3) After considering the facts mentioned above it seems significant that sūtras in some chapters of Puruṣottama's

[29] S. R. Belvalkar, *Systems of Skt. Grammar*, Poona, 1915, p. 107 (Ref. Grierson's).

It is apparent that the introduction is incomplete and it lacks the first eight *kusumas* (stanzas) and a half. Rajendralal Mitra identified Laṅkeśvara mentioned in this introduction, with the author of the *Prākṛtakāmadhenu,* who bears the same name[31]. Lassen and after him Grierson too agreed with R. Mitra. As, some years ago the *Prākṛtakāmdhenu* has been edited and published[32], it seems that we are in a position to verify the conclusion of the scholars named above. From a glance over the text of the *Prākṛtakāmadhenu,* (reprinted in the Appendix II for the facility of reference) it however appears that this short work could not have been the source of Rāmaśarman's grammar. For, the *Prākṛtakāmadhenu* in spite of its very pretentious name, does not treat more than one dialect of Prakrit and that also very inadequately. And in the couplet following the *maṅgalācaraṇa* the author says :

विस्तराद् गदितं पूर्वं संक्षेपादधुनोच्यते ।
बालबोधकरं सूत्रं दध्नो यद्वन्नवोद्धृतम् ॥

Tr. I have spoken before in details [about this] and now I shall give briefly these sūtras which the less intelligent people may [easily] understand and they (the sūtras) will be like butter churned out of curd.

Hence it may be possible that a bigger work on the subject, written by Rāvaṇa[33] once existed, though we know neither its name nor the extent to which its teachings were reflected in the later work. Another work, a vṛtti (gloss) on the Pkt. section of a Skt. grammar written by Śeṣanāga has also been ascribed to Rāvaṇa[34]. For obvious reasons, this could not have been the source of Rāmaśarman's work. Another fact which may be

[31] *Notices of Sanskrit Manuscripts*, Vol, IX, Nos. 3157, 3158, (Ref, Grierson's),

[32] "*Prākṛtakāmadhenu of Rāvaṇa Laṅkeśvara.*" A lost work Re-discovered) *loc. cit.*

[33] One need not see in this author the mythical Rākṣasa hero of the Rāmāyaṇa, For we find Kumbhakarṇa also to be the name of a Rajput chief related to the famous Mīrābāī,

[34] R. L. Mitra, *Notices of Sanskrit Manuscripts, loc, cit,*

Kāvyālaṃkāra,[39] does not seem to rest on a secure basis. It was Peterson who first expressed such a view[40] and Pischel followed him[41], and since then it gained considerable currency. But doubt has been expressed some years ago about its validity, [42] though no specific reasons were advanced in this connexion. But it is now possible to give such reasons, for example, the Kashmirian Abhinavagupta commenting on the Chapter XVIII (on Pkt) of the *Nāṭyaśāstra* does not mention the *Prākṛtaprakāśa* or its commentary by Bhāmahā, though he mentions the *Prākṛtadīpikā*,[43] a work which is otherwise quite unknown, and has not come down to us. This fact becomes inexplainable, if one is allowed to assume that Bhāmahas writing on *Alaṃkara* and the Pkt. grammar, were the same person. It cannot be possible that Abhinavagupta did not know Bhāmaha the writer on *Alaṃkāra*, and this being the case, he had every chance of mentioning Vararuci's work or its commentary by Bhāmaha if such were in vogue before him among the Kashmirian scholars. Thus, in the absence of any evidence to the contrary, Bhāmaha too may be taken as an Easterner belonging to the Eastern school of Prakrit grammarians. The doubtful position of Laṅkeśvara mentioned by Rāmaśarman, in this school has already been pointed out.[44] Even without him the position of the school remains superior. Grierson has very justly stressed on the relative importance of this school for the study of Pkt. Herein lies the great value of the *Prākṛta-kalpataru* which treats all the different dialects of Prakrit, Apabhraṃśa and Paiśāci with a degree of fullness which is scarcely available in any other work written before it. Moreover its treatment of the various Apabhraṃśas seem to be based on

[39]See *The Prakrit Dhātvādeśas* (Memoirs of the Asiatic Society of Bengal, Vol, VIII, no, 2) p. 82, and also see AMSJV, III, Part 6, p, 880,

[40]*Subhāsitāvalī*, p, 79 and Aufrecht's Catalogus Catalogorum, under Bhāmaha's *Kāvyālaṅkāra*.

[41]Grammatik der Prakrit-Sprachen, p. 35.

[42]*Kāvyālaṃkāra* of Bhāmaha, ed, by Batuk Nath Sarma and Baladev Upadhyaya, Benares, 1928, Introduction, p. 57.

[43]See the NŚ (Baroda Ed.) Vol. II. p. 271. [44]See p, XVII. before.

One special feature of the Pkt. quotations, is that they are mostly on the various exploits of Kṛṣṇa, and quite a number are on his relation with Rādhā and the *gopīs* (cowherd maidens). Considering the great popularity which the Rādhā-Kṛṣṇa legend enjoyed among medieval poets of Bengal, it seems possible there existed earlier Pkt. poems treating all episodes of Kṛṣṇa's legendary career. The metrical passages quoted in the commentary seems to be quotations from such works now lost.

Some of the quotations are given below with their translation :

करइ करसरोअं वच्छत्थलम्मि कण्ह, Kṛṣṇa puts his lotus-hand on the region of (her) breasts (4).

पसण्णम्मि गोसे जम्भाअन्तं माहवं भरेमि, I remember Mādhava yawning in the fair dawn (5).

मं माहवो ण सद्दहइ, Mādhava does not rely on me (7).

थिप्पइ माहवं, (She) pleases Mādhava (7).

कण्हो विक्केणइ पसूणं वहूणं, Kṛṣṇa sells flowers to wives (of cowherds) (9).

णिरुम्भामि इंपि रासप्पवन्धे, I shall detain (her) in connexion with the Rāsa dance. (12)

कंसो जिप्पइ समरम्मि माहवेग, Kaṃsa is conquered in battle by Mādhava (19).

वहूइ किं दुब्भइ कण्ह पेम्मं णेत्तेण जइ तुह वब्भइ णेहभारो णेत्तेण जइ तुइ लिब्भइ देहसोहा, O Kṛṣṇa, will love be extracted (from you) by the wife (of a cowherd) if her eyes carry off the burden of your affection and lick the beauty of your body (20) ?

ण जइ सहि कीरए पणअकेलिभङ्गो णवरं हीरइ व्विअ पिआइ दामोअरो,

Friend, if only she will not interrupt the love-sport, the beloved girl will almost carry off Dāmodara (20).

दिण्णं पसूणं तइ रुप्पिणीए भासइ कण्हं वअणं पि हरिसं, Then he gave (*Pārijātā*) flowers to Rukmiṇī and she speaks happy words to Kṛṣṇa (21).

जूरइ सो कुडङ्गे विलम्बसे अज्जवि कीस गोवी, He is getting angry in the bower. O Gopi, why are you tarrying even now (22) ?

passages which look like quotations from some Prakrit grammars. These are as follows:

लक्ष्यानुरोधादिह कश्चिदाह लक्खिज्जए एस गदा हरिस्स।
स्यादेतत् स्त्रीविषयेऽपि एस नतन्मतं प्राकृतशासनानाम्॥ (I. 6. 19)

To illustrate the rule that "*etad* in feminine becomes *esa* too" some said, *lakkhijjae esa gadā Harissa*. But this is not supported by the Prakrit grammars.

अता सणेहो-वि इता सिणेहो पक्खे-वि णेहो चिह्न होन्ति चिण्हं।
अता सणाणं इता सिणाणं ण्हाणं पि साकल्लमतं वितिण्णं॥ (I. 3. 18)

With the separating vowel *a*, [*sneha*] will be *saṇeha*, with *i*, it will be *siṇeha*, and it may alternatively also be *ṇeho*, and *cihna* will be changed to *ciṇha*. With the separating vowel *a*, [*snāna*] will be *saṇāṇa* and with *i*, it will be *siṇāna*, and it may alternatively be *ṇhāṇa*. This is the expressed opinion of Śākalya.

Besides these there are similar illustrative passages in chapters on Ś. and Mg. etc. Some of them might be quotations from lost dramatic works.

The commentary of the *Prākṛtakalpataru* contains also, some Prakrit words which are not commonly met with. They are जअकार, जअक्कार, जोक्कार (the cry of victory). The last form has survived in জোকার of the East Bengal dialects meaning হুলুধ্বনি. The word थोरअ (= bull) occurs in the example ओक्खणइ कुञ्जरो थोरएण. The elephant together with the bull, is making a vocal noise. It is a good Indo-European word and goes back to Latin, *taurus* (**staurus*), cf. Skt. स्थर. It does not occur is the PSM.

VI. The Present Edition

Unlike Sir George Grierson who used a single ms., I have generally given the important variant readings only, and simple scribal errors have been silently corrected. Written by a scribe who had no pretension to Prakrit scholarship, the mss. present mistakes sometimes affording sure clues of their correction. In this matter I received some help from my predecessors, though

The colophon of the new Ms. (to face Page I)

तथा प्रसुप्त-प्रतिपद्परे च
सस्याश्वयो र्नित्यमिहायुते[1]च ।
इद्दीषदङ्गार-मृदङ्ग-पक्वे
स्वप्नेप्यतो[2] वेतसकादिकेषु ॥२॥

पासुत्तं रेफस्य ल्युक् अत आत् पस्य लुक् तस्य द्विः सो र्विन्दुः । पडिवआ रेफस्य लुक् तस्य डः पस्य वः हलन्तात् स्त्रियाम् आत् अन्त्यहलो लोपः सोर्लोपश्च । समृद्धीत्यादिराकृतिगणः[3] । पक्षे समिद्धीत्याद्यूहनीयं[4] । सस्याश्वयोर् आदेर् अतो[4] नित्यम् आत् स्यात् अयुक्ते परे । सासं आसो युक्ते तु सस्सं असूसो । लुक्यपि[5] सेवादित्वाद् द्विः । केचिद्[6] अद् इच्छन्ति । इङ्गालो रस्य लः । मुइङ्गो ऋत उ दस्य लोपः । पिक्कं वलुकि कस्य द्विः सो र्विन्दुः सिविणो [7]अत इद् वस्य विप्रकर्षः । पस्य च वः सोर् ओत् । वेडिसो तस्य ड सोर् ओत् । आदि शब्दाद् व्यजनं विअणं इत्यादि ।

पर्यन्त शय्योत्कर-वल्लीवल्ल-
[1]र्याश्चर्य-सौन्दर्यसमे तु एत् स्यात् ।
त्रयोदशश्चात्र गणे[2] निविष्टाः
प्रयोगतोऽन्यत्र समूहनीयः ॥३॥

पर्यन्तादेर अतो नित्यम् एत् स्यात् । पेरन्तं, सुन्देरं[3] औत उत् र्यस्य रेफः सोर्विन्दुः[4] तेरह * * * * * आदिशब्दात् त्वेति[5] र्यस्य[6]रेफः सोर्विन्दुः । सेज्जा य्यस्य[7] जः नीडादित्वाद् द्विः । उक्केरो तलुकि कस्य द्विः । वेल्ली अन्त्यस्य दीर्घः । एवं वेल्लरी । अच्छेरं श्चस्य छः[8] द्विः र्यस्य रेफः ।

ओत् देन सार्धं बदरे च नित्यं
स्याद् येन सार्धं[1] लवणे तथातः ।
विकल्पितो व्या तु समं मयूर-
मयूखयोरत्र यथाक्रमेण ॥४॥

बोरं लोणं मोरो मउरो[2] मोहो मउहो खस्य हः ।

(२) 1 n. ०हायते (०ङ्गापरे). 2 n. स्वपेप्यतो (स्वप्न तथा). 3 n. समृद्धीरेद (समृद्धीत्यादिर्). 4 n. समिद्धीत्यपूाहनीयं. 5 n. लुक्यादि. 6 n. कचिद्. 7 n. इशस्व for अत इद् वस्य.
(३) 1 m. र्याश्चर्य, n. श्याश्चर्य. n. य*मणे for श्चात्रगणे. 3 n. सुन्देर. 4 n, om, सविन्दुः. 5 m. तेति for इति. 6 n. र्हस्य for र्यस्य. 7 n. यस्य. 8 n. क्छ for छः. (४) 1 n. सार्घं for सार्धं 2. m. मउरी for मउरो.

इत् स्यात् सदादौ तु सदा यदा च
तदा क्वचिच्च शाल्मलीमात्रयोर् एत् ।
इतश्च पिण्डादिषु पिण्डविष्णु-
धम्मिल्ल[1] सिन्दूरम् इहादि विन्दुः ॥८॥

आत इत् स्यात् सइ दलोपः । एवं जइ यस्य जः । तइ पक्षे सआ इत्यादि । आत एत् स्यात् । सेम्मली ल्लुकि मस्य द्विः । मेत्ता रेफस्य लुकि तस्य द्विः । सम्मली मत्ता संयुक्तपरत्वात् ह्रस्वः । पिण्डादिषु इत एत् स्याद् वा । पेण्डं वेण्हू ष्णस्य ण्हः दीर्घश्च । धम्मेल्लं [2]सेन्दूरं वेन्दू अन्त्यदीर्घश्च । पक्षे पिण्डं इत्यादि । आदि शब्दात् णेद्दा निद्दा वेल्लं विल्लं इत्यादि ।

सदा हरिद्रा-पृथिवी-पथिष्वद्
इतस्तथा नेस्तु इतः पदादेः ।
इत्तौ प्रवासिन्यपि वृश्चिके चोद्
ओच्च च द्विर् इत्यत्र कृञः प्रयोगे ॥९॥

हरिद्रादिषु नित्यम् इतो अत् स्यात् । हलद्दा रेफस्य लुकि दस्य द्विः । पुहवी ऋत उत् स्यात् । एवं पहो । पदादेर् इतः [1]तेर् इतो अत् स्यात् । इअ चिरं इअ [2]मती(?) इत्यादि । इक्ष्वादेर् इत उत् । उच्छू क्षस्य [छः छस्य] द्विः [प्राक्] छस्य च अन्त्य-दीर्घः । [3]पवासुओ रेफस्य लुक् अनेन इत उत् अन्त्यहलो लुक् दीर्घश्च सोर् लोपः । विच्छु ओ इत उत् कलोपः सोर् ओत् । द्विधा-शब्दे इत उद् ओच् च[4]कृञः प्रयोगे सति । दुहाकअं दोहाकअं धस्य हः ।

ईत् सिंह-जिह्वादिषु [1]ते तु जिह्वा
[2]निःश्वास-विश्वासेष्वपि ऊहनीयः ।
आपीड-नीडेदृश-कीदृशेषु
स्याद् ईत एद् अत्र च[3] वा तु पीठे ॥१०॥

सिंह-जिह्वादिके च इत ईत् स्यात् । सीहो जीहो । णीसासो[4] वीसासो[5] [वलोपः] श्वस्य सः आमेलो पस्य मः डस्य लः । णेड्डं नीडादित्वाद् द्विः । एरिसो ऋतो रः दलोपश्च एवं केरिसो । पेढं पीढं ठस्य ढः ।

(८) 1 ms. धम्मिल्ल. 2 m. सेन्दुरम्. (९) 1 n. तिर्. 2 n. om. मती. 3 m. पवास. 4 n. कृञः. (१०) 1 n. ते तु जिह्वा (तु विंशति). 2 n. ०श्वासे विनिश्वास (वीसा-विंशत्यास्). 3 n. [च] for च omitted. 4 n. णीसासो for णीसासो. 5 n. वीसासो उत् श्वस्य सः for वीसासो [वलोपः] श्वस्य सः.

महुअं घस्य हः कलोपश्च। णेउरं पस्य लोपः। तम्बोलं [1]वोर् ओद् अन्त्य-कलोपः। ऋतोऽत् स्यात् तृणं तणं घृतं घअं इत्यादि। केवलस्य ऋतो रिः स्यात् ऋणं रिणं ऋद्धिः रिद्धीत्यादि।

तदा क्वचित् तादृश यादृशादाव्
अकेवलस्यापि भवेद् ऋकारः।
[1]ऋष्यादिषु त्वित् स गणो विधेयः
ऋषि-कृपा-दृष्टि-मृगाङ्क-गृध्राः ॥१५॥

ऋत एव रिः स्यात्। तारिसो दस्य लोपः। एवं जारिसो आदि शब्दात ईदृशो इरिसो सदृशो सरिसो इत्यादि। ऋष्यादिषु ऋत इत स्यात्। इसी अन्त्यदीर्घः किवा पो वः। दिट्ठी रलोपे द्वि अन्त्यदीर्घश्च मिअङ्को गलोपः। गिद्ध रेफलुकि धस्य द्विः प्राग्धो दः।

शृङ्गार-भृङ्गार-शृगाल-भृङ्गाः
कृपाण-गृष्टी-पृथुल-कृपिश्च।
कृतिश्च कृष्टि-वृष-बृंहिते च
कृताकृते वृश्चिके सृष्टि-कृत्याः ॥१६॥

एते ऋष्यादयः। सिङ्गारो भिङ्गारो सिआलो गस्य लोपः। भिङ्गो किवाणो पस्य वः। गिट्ठी षलुकि टस्य द्विः दीर्घश्च। पिहुलो थस्य हः। किसी षस्य सः दीर्घश्च। किदी तस्य दः दीर्घश्च। किट्ठी गिट्ठीवत विसो षस्य सः। विहिअं त-लोपः। किअं अइअं विच्छुओ इत ओत् कलोपः। सिट्ठी किट्ठीवत्। किच्चा तस्य च-द्विश्च।

हृष्टि-समृद्धि-प्रकृतिषु वान्ये
ऋत्वादिषु स्याद् उद् इहैव नित्यम्।
ऋतुर्मृदङ्गो निभृत-प्रवृत्तिर्[1]
प्रावृण्-मृणालं पृथिवी मृतं च ॥१७॥

हिट्ठी सिट्ठीवत् समिद्धी उक्ता [प्राक्] पइदी रेफ लुक कलोपे तस्य दः दीर्घश्च [2]अन्य इति आकृतिगणोऽयम्। ऋत्वादिषु ऋत उत् स्यात् उदू तस्य दः अन्त्यदीर्घः। मुइङ्गो अत इत दलोपः णिहुअं भस्य हः। पउत्ती रेफलुक् वलोपः दीर्घश्च। पाउसो [3]पुंस्त्वं वलोपः अन्त्यपस्य सः। मुणालं पुहवी थस्य हः इतो अत्। मुअं तलोपः।

(१४) 1 m. वोरोद अन्त्य. n. वोवोद अन्त्यः. (१५) 1 n. ऋष्यादिष्वित एव.
(१७) 1 n. प्रवृत्ति. 2 n. अदिति for अन्य इति. 3 n. दसृदम् for पुंस्त्वम्.

दैवादिषु अइ वा स्यात्। दइवं वस्थितिः। भइरवो वस्थितिः। वइज्जो द्यस्य जः द्विः। चइत्तो रेफस्य लुकि तस्य द्विः। कइलासो चइत्तो स्य द्विः। पक्षे देवं इत्यादि एद् एव। सिन्धवं ऐत इत् णिओइओ यगकानां [लोपः] नस्य णः।

ईद् धैर्य [1]ऐतोऽप्यथवा प्रकोष्ठे
ओतो भवत्यत् खलु वश्च कस्य।
ओद् औत एवं नियमाद् अभीष्टः
सौन्दर्यकादिष्वपि नित्यम् उत् स्यात् ॥२२॥

धीरं ऐ ई र्यस्य रः। पवट्ठो रेफस्य लुक ओतोऽत् कस्य वः षलुकि टस्य द्विः सोर् ओः। पक्षे पओट्ठो। औत ओत् स्यात्। कौस्तुभः कोत्थुहो स्तस्य थः द्विः भस्य हः। कोमुई दस्य लोपः इत्यादि।

सौन्दर्य-दौवारिक-पौप-शौण्ड-
कौक्षेय-कौशेयक-शौण्डिकाद्यः।
पौरादिके स्याद् अउर् औत [1]एवं
स्याद् [2]गौरवे व्याप्येवम् अउस्तथा च ॥२३॥

सुन्देरं अत एत् र्यस्य रो। दुआरिओ वस्य लोपः। सोर्अत् कलोपः। पुसो शस्य सः। एवं सुण्डो। कुक्खेओ क्षस्य खः द्विः यलोपः। कुसेअओ षस्य सः। यकयोर्लोपः सुण्डिओ शस्य सः कलोपश्च। पौरादिर्यथा —

पौरस्तथा पौरुष-गौड-मौनम्
औचित्यक-त्तौरित-कौशलानि।
मौलिस्तथा कौरवकादिकानि
योज्यानि पौरादिषु कोविदानाम् ॥२४॥

[1]औत अत् उत् स्यात्। पउरं पउरुसं षस्य सः। गउडो मउणं नस्य णः। अउइचओ चस्य लोपः त्यस्य चः द्विः कलोपः। खउरिअं क्षस्य खः नादित्वात् द्विः तलोपः। कउसलं शस्य सः। मउली अन्त्यदीर्घः। [2]कउरवो गारवो गउरवो।

इति प्राकृतकल्पतरौ चतुर्विंशतिभिः कुसुमैरचस्तवकः ॥

(२२) 1 n. इत्यप्य for ऐतोऽप्य. (२३) 1 n. एत्र. 2 n. गौरवोप्यसवमयोस (गौरवे वापत्र etc . (२४) 1 n. औत उत् स्यात्. 2 n. कौ × गा × वो गउरवो,

प्रथम-शिथिल-मध्ये थस्य नित्यं क्वा

प्रवदति निषधे धस्यौषधे चापि धीरः ॥४॥

ठस्य ढो यथा। मढं कढोरं इत्यादि। टस्य ढो यथा शकटः सअढो शटा सढा कैटभः केढवो। थस्य ढो यथा पढमं सिढिलं। धस्य ढो यथा णिसढो ओसढं।

तथा [1]गर्भितेऽस्त्रीविषयेऽपि तो णोऽ

प्यैरावते चापि तथैव तो णः।

दः स्यात् किरातादिषु [2]तस्य के ते

किरात-सम्पद्-रजततु-ताताः ॥५॥

तस्य णः [3]गब्भिणो स्त्रियां [4]गब्भिणी। [5]एवं एरावणो तस्य च णत्वमित्यादि। किरातादेस्तस्य दः स्यात्। [6]के ते इत्याह किरातेत्यादि। चिलादो कस्य च तु रेफस्य लः। सम्वदा पस्य वः स्त्रियाम् [7]आत् दादेशात्त्वादन्त्यत्वाद् अ-दलोपश्च। रअदं उदू ऋतः उत् अन्त्यदीर्घः। तादो आदित्वान्न पूर्व-तस्य दः।

सुसङ्गतः सम्प्रति-संस्कृतौ च

सुसंयतः-संवृति-निर्वृती च।

तथेह साम्प्रत-हतागतानि

प्रयोगतोऽन्येऽपि समूहनीयाः ॥६॥

इमे च किरातादयः। सुसङ्गदो सम्पदि सक्कदं [1]सुसंअद संवुदी निव्वुदी संपदो हदो आअदो इत्यादि आकृतिगणोऽयम्।

पमौ कबन्धे भवतोऽपि [1]वस्य

[2]पस्य वकारः खलु कैटभे भः।

भः शीकरे कस्य तथात्र फस्य

शेफालिकायां तु भवेद् विभाषा ॥७॥

कपन्धो कमन्धो च। पस्य वो वा स्यात् कलावो कलाओ कविला कपिला कइला इत्यादि। केढवो भस्य वः। हस्य वाधकः ऐत एत् टस्य ढः। शीकरे कस्य भः स्यात् सीभरो। तथा फस्य भः सभरी सभलं इत्यादि। सेभालिआ-विण्ट-[3]विमड्डदेहा पक्षे सेहालिआ[4]गन्धविमोहिदा सा।

(५) 1 mss. गर्विते, 2 n. कोऽन * * 3, mss. गव्विणो, 4 mss. गव्विणी, 5 n. एवावासारणधनम् इत्यादि, 6 n. की तो, 7 mn. आह (m. आत्) दादेशाद्द त्तात्वाद्द ददलोपश्च.
(६) 1 n. सुसआद अदम् for सुसंअद. (७) 1 n. पस्य for वस्य, 2 n. om, 3 n. विमड्डदेहा, 4 n. गन्धरिमोहिदसो.

[1]तथा यकारस्य भवेच्छ छाया
कान्तौ दशानाम् इह शस्य नाम्नि ।
विकल्पितम् स्याद् दिवसे च सस्य
सुषापदे णो णशिरो हकारः ॥१३॥

छाही [2]दहमुहो दहवलो इत्यादि । दिअहो पक्षे दिवसो । सोण्हा ।

आदेश्च जो यस्य तथा च णो नो
यष्ट्यां लकारः कथितः सुधीभिः ।
कुब्जे खकारो गडुराभिधाने
म्लेच्छाभिधे चो विहितः किराते ॥१४॥

नादि निवृत्तं जउणा [1]जोव्वणो इत्यादि नीडादित्वाद् द्विः [वस्य] णअणं परस्य पूर्व्वस्य च नस्य णो इत्यादि । लट्ठी खुज्जो गडुरे किं कुब्जाङ्कुरं । चिलादो म्लेच्छात् किं किलादो ।

लाङ्गुलके [1]लाहले केचनैव
सदा तु णो लाङ्गलके प्रदिष्टः ।
छः शावके षट्सु च सप्तपर्णे
स्याद् दण्ड-दोला-दशने डकारः ॥१५॥

आदेरित्येव णङ्गुलओ णाहलओ णङ्गलं युते ह्रस्वः । [2]छावओ छट्ठी [3]छम्मुहो षस्य हः इत्यादि । छत्तपण्णो छत्तिपण्णो च अग्रे । डण्डो डोला डसणं ।

वो मन्मथे स्यात् परुषादिके फो
भकार इष्टो बिसिनीपदे च ।
स्याद् विह्वले [1]युक्तपरे च नित्यम्
इतस्तु भकारः इह प्रदिष्टः ॥१६॥

वम्महो [2]फरुसो आदि शब्दात् परिख-परिघयोरपि । फलिहो फलिहा । हरिद्रादि । भिसिणी वेब्भलो युक्ते किं विहलो ।

इति प्राकृतकल्पतरौ षोडशकुसुमैर्द्वितीयस्तवकः ॥

(१३) 1 n. तकारस्य भवेद् धकार आदौ दशनी मिह शस्य नास्ति (यकारस्य फवेद् धकारश्छाया-कान्तौ दशनाम्नि च शस्य वास्ति), 2 n. दहमुहो पण्हवतो. (१४) 1 n. द्विजण लिति for जोव्वणो इत्यादि (१५) 1 n. लाहल: 2 n. सविता m. सावओ, 3 n. छअहो for छम्मुहो. (१६) 1 n. युक्त * * , m. युक्तपदे 2 n. फुरिसो.

क्वचिन्न निष्कम्प-तुरुष्क-मुष्क-
नमस्क्रिया-संस्कृत-तस्करादौ ।
च स्त्वत्ययोरत्न भवेत् क्वचिन्न
चैत्यादिके सत्वर-गत्वरादौ ॥४॥

निक्कम्पो षलुकि द्विः एवं तुरुक्को मुक्को णमक्किरिया विप्रकर्षः । सक्कअं विन्दु-लुकि द्विः । तक्करो । सर्वत्र षसयोर्लुक । चच्चरो इत्यादि । [1]सच्चं [1]असच्चं इत्यादि । चैत्यादौ तु चइत्तो सत्तरो गत्तरो इत्यादि ।

क्ष्ठ स्थस्य नातिथ्यपदे प्रदिष्टः
श्च-त्स-प्स प्षाम इह च च्छ इष्टः ।
लक्ष्म्यादिषु क्वापि भवेत् स्पृहायां
स्याद् चोत्सवेऽपीह तथोत्सुके च ॥५॥

मिच्छा रच्छा इत्यादि । आतिथ्यादौ तु आतित्थं पच्छिमं अच्छेरं इत्यादि । मच्छो मच्छरो इत्यादि । जहा-पच्चच्छं[1] विप्पस्स ण मच्छलिच्छा । उस्सओ उस्सुओ । लक्ष्म्यादि यथा —

[1]लक्ष्मीः सदृक्षः खलु मक्षिकादि-
रुत्क्षिप्त-ऋक्षोऽत्र इह प्रदिष्टः
क्षणे क्षमायामपि वा च्छकारः
अक्ष्यादि वृक्षेष्वपि दृश्यते च ॥६॥

लच्छी सरिच्छो मच्छिआ [2]उच्छित्तो रिच्छो अच्छा आदिशब्दात् छेत्तं छीरं वच्छो इत्यादिग्रहः । क्वापीति [3]स्पृहा [*छिहा] । क्षणादौ छणं छमा [4]कुच्छी अच्छी वच्छो पक्षे खणं खमा कुक्खी अक्खी रुक्खो ।

स्याद् र्यय्यो र्जो नियमेन नित्यं
शय्याभिमन्योरपि ऊहनीयः ।
म्भोः ष्महृयोः प्रत्तरिते तु इष्ट
ष्टो मृत्तिका पत्तनयोः प्रदिष्टः ॥७॥

(४) 1 n. चच्चं 2 n. सुनच्चं for असच्चं. (५) 1 mss. पच्चच्च । विद्पस्स.

(६) 1 n. लच्ची, 2 n. उच्छित्त. 3 mss. स्पृहा-मिच्छा (?) 4 n. कुच्छम् for कुच्छी.

पञ्चाशतः पञ्चदश स्नो च णो
णो न्यज्ञयो ह्नस्य तथैव चिह्ने ।
स्तः [1]वस्तम्बभिन्नेऽत्र भवेत् [थकारः]
पतौ विभाषात्मनि च प्रदिष्टौ ॥११॥

पण्णासा स्त्रियाम् आत् हलो लोपः । पण्णरह । स्नस्य पज्जुण्णो । रावण्णा (?) इत्यादि । न्यस्य धण्णो [2]अण्णो इत्यादि । ज्ञस्य पण्णा सण्णा इत्यादि । चिण्णं ॥ स्तस्य स्तुतिः थुइ हस्तः हत्थो इत्यादि । [3]स्तम्बे तु तम्बो सस्य लुक् । आत्मा अप्पा अत्ता च । पक्षे अप्पणो णो रक्ष्यते[4] ।

माहात्म्य-तादात्म्यपदे तु नित्यं
पः कुट्मले क्मस्य च साधनीयः ।
फः ष्पस्फयोः स्पस्य च सिः क्वचित् स्यात्
गोजिह्विका-गह्वरयो-र्भकारः ॥१२॥

माहप्पं ताअप्पं । कुट्मले ट्मस्य पः स्यात् कुप्पलं तथा क्मस्य पः रुप्पिणी रुप्पं इत्यादि । ष्पस्पयोः फः स्यात् पुप्फं प्राक् फस्य पः सप्फं इत्यादि । स्पस्य फंसो फन्दणं इत्यादि । क्वचिदिति प्रतिस्पर्द्धेः [1]पडिसिद्धीति । गोजिब्भिआ गब्भरो ।

रस्तूर्य-पर्यन्तक-धैर्य शौटी-
र्याश्चर्य-सौन्दर्य समे खलु र्यः ।
सूर्ये विभाषा कथितः सुधीरैः
रिअस्त चौर्यादि- [षु] नित्यमत्र ॥१३॥

तूरं पेरन्तं धीरं सोडीरं अच्छेरं सुन्देरं [1]सम-ग्रहणम् आकृतिगणत्वसूचनाय । सूरो सुज्जो । चौर्यादिर्यथा—

चौर्यं च शौर्यं च तथैव वीर्यम्
आश्चर्यमप्यत्र [1]पठन्ति केचित् ।
पर्यस्त-पर्याणक सौकुमार्ये
लोर्यस्य पर्यङ्कपदे विभाषा ॥१४॥

र्यस्य रिअ स्यात् चोरिअ सोरिअ वीरिअ अच्छेरिअ इति केचित् । पर्यस्तादेर्यस्य लः स्यात् पल्लत्थो पल्लाणओ सोउमल्लो पल्लङ्कं पक्षे पज्जङ्कं ।

(११) 1 mss. स्तम्भभिन्ने, 2 n. सुण्णो for अण्णो, 3. mss. स्तम्भे, 4 n. वक्ष्यते.
(१२) 1. mss. प्रति for पडि । (१३) 1. n. समग्रहणेन । (१४) 1. n. पठन्ति (वदन्ति).

भार्यादौ इता वा विकर्षः स्यात्। भारिआ पक्षे भज्जा दसारो हलुकि न रेफस्य द्विः। वस्सा-रअणीमुहं अन्यत्र वरिसा इता विकर्षः। "अता सणेहो-वि इता सिणेहो [1]पक्खे-वि णेहो [2]चिह्न होन्ति [3]चिण्ह। अता सणाणं पि इता सिणाणं [4]ण्हाणं पि [5]साकल्लमतं [6]वितिण्णं॥" वरिहो पक्षे रलुकि वहो हस्य न द्विः।

ईता सह ज्या पदे एवं वाच्या
वा पद्मतन्वीसदृशे सहोता।
कश्मीर-वेश्म-स्मर-वस्मरादौ
द्वारे पुनर्वा दवयोर्लुगत्र ॥१९॥

जीआ पद्मादेरुता विकर्षः स्यात्। वा शब्दा[त्] प[द्]मं व्यवस्थितविभाषया पउमं पक्षे पोम्म अत उत्। तणुई गुरुई पहुई वलोपः। कसुमीरो वेसुमो [1]नामत्वात् पुंसि सोर् ओत् हलो लोपः। सुमरो [2]वसुमरो दुवारं पक्षे दलुकि वारं वलुकि दारं।

इति प्राकृतकल्पतरौ [एकोन]विंशतिकुसुमैर्युक्तस्तवकः॥

[चतुर्थस्तवके द्वित्व-विधानम्]

[1]लुकशेषवर्णस्य भवेद् अनादे-
र्द्वित्वं तथा [2]कादिविधेरपीह।
नीडादिके चाथ पुनर्विभाषा
समास-सेवादिषु साधनीया ॥१॥

एषां द्वित्वं स्यात्। भत्तो पसत्तो इत्यादि। [3]कादिविधेस्तावत् मउक्कं [4]हत्थो इत्यादि। अनादेः किं [5]थम्भो मसाणं नीडादेस्तावत् णेड्डं जोव्वणं

1 n. पक्षे 2 n. चिन्न 3 n. चिणम् 4 n. णेहाणं 5 n. साकाणमव 6 n. इतिणा।
(१९) 1 n. नामत्वात् पुंसिसो वत् हलो लोपः 2 n. वेसुमरो।
(१) 1 n. वर्गस्य. 2 n. कोऽधि 3 n. कादिविधस्तावत् 4 m. हत्थो n. हक्खो 5 n. थम्भ समाणम् for थम्भो ममाणं.

[पञ्चमस्तवके सन्धिविधानम्]

[1]अज्लुग् विभाषाबहुलं भवन्ति
सन्धावचां रूपमिहाभिधास्ये[2] ।
ह्रस्वोऽपि दीर्घे क्वचिदप्यभीष्टो
ह्रस्वेऽपि दीर्घः क्वचिदूहनीयः ॥१॥

[3]जहासुहं [3]जहसुहं जउणअडं जउणाअडं णईसोत्तं णइस्सोत्तं कण्णउरो कण्णऊरो इत्यादि । वेणूवणं वेणुवणं इत्यादि—

उत्तं मभिन्ने प्रथमे क्रमेण
द्वयोश्च वातो न पुनर्द्वयोश्च ।
ध्ये मध्यमे सेऽपि च सप्तपर्णे
वदन्ति धीराः खलु तद्वदित्थम् ॥२॥

प्रथमे मभिन्ने प्रथे अत उत्तं क्रमेण धीरा वदन्ति । पुढमं पढुमं पुढुमं न पुनर्द्वयोश्च पढमं । मध्यमं मज्झिमं पक्षे मज्झमं । सप्तपर्णे छत्तिवण्णो छत्तवण्णो पस्य वः रेफलोप इति ।

परेण पूर्वेण च [1]सार्धमाहु-
रिको [2]गुणं क्वापि [3]पदेषु धीराः ।
दीर्घस्य संयुक्त-परस्य ह्रस्व
[4]एओऽपि संयुक्त-परे च ह्रस्वः ॥३॥

[5]कण्णिआरो [कण्णेरो] कण्णऊरो कण्णेऊरो[7] । राएसी राअइसी इत्यादि । कित्ती अप्पा इत्यादि । वररुचिस्तु दीर्घादिषु विकल्पयति । दिग्घो दीहो वग्घो वाहो [8]इत्याद्युदाजहार च । तन्नेच्छन्ति अपरे । [भोत्तव्वं] मुद्धप्पणं इत्यादि ।

[1]सकारसंयुक्तलुकीह दीर्घं
पूर्वस्य नित्यं विदुरुत्सुकादौ ।
निरुत्सुकादौ स्थितिरत्र तस्य
पुनः पदे वापि र उक्त [2]वादौ ॥४॥

ऊसुओ निरुसुओ [3]पुणरुत्तआ पुणोत्तआ च ।

(१) 1 n. यङ् (अज्) 2 n. ०विधास्ये, m. ०भिधास्ये 3 n. ०संखं for ०सुहं
(२) 1 n. ०मान्त for ०माहु 2 n. गुण: 3 mss. पदेषु for परेषु 4 mss. एत्ति (एओदि)
5 n. कण्णरओ 6 mss. add कण्णउरो कण्णऊरो. 7 n. इत्याद्युदाजहार. 8 m. तुत्तप्प,
n. तुउप्दं (४) 1 n. संसार (सकार) 2 n. भादौ for वादौ. 3 mss. पुनरुत्तना (m. ०आ) पुनरुत्तआ.

तथा करेण्वां [1]च तयोर्विधेया
[2]लनोस्तु आलाणपदे विभाषा ।
ह्लौ भवेतां मलिने लिनोर्वा
दत्ते-डाहो [3]दक्षिणे आयतश्चात् ॥९॥

कणेरू आणालं पक्षे आलाणं मइलं मलिणं [4]डाहिणं दक्खिणं ।

घरं गृहस्याप्यतौ तु नित्यं
[1]वहो र्भआवत्र बृहस्पतौ च ।
लोपो हरिश्चन्द्रसमेषु शस्य
संख्यार्थके यस्य परेण सार्धम् ॥१०॥

घरं पतौ गहवई भयप्पई हरिअंदो तेतीस तेरह ।

उडुम्बरे दोस्तु विभाषितोऽयं
तथा जकारस्य च भाजनेषु ।
कालायसे यस्य [1]किशालये च
भवेद्वा वस्य च यावदादौ ॥११॥

उम्बरं पक्षे उउम्बरं भाणं भाअणं कालासं कालाअसं किसलं किसलअं किशलय शब्दस्य य-लोपो यावतः जा जाव [तावतः] ता ताव ।

हलो लुगन्तस्य ततः स्त्रियाम् आत्
विद्युत्तडिद्भ्यां न पुनर्भवेद् आत्[1] ।
रा रः क्षुधो हः शरदोऽप्यकारो
दिक् प्रावृषोः सोऽप्सर आयुषोर्वा ॥१२॥

सरो वहिं जतिं (?) वाआ अप्पा जोई इत्यादि ततो हल् स्त्रियामात् । आभि अन्त्यस्य हलो लुक् पडिवआ विज्जू तडी गिरा धुरा । लुक् बाध्यते एवं परत्र छुहा सरओ तस्य [2]अकारः । दिसा पाउसो अच्छरसा अच्छरा चिराउसो चिराउ ॥

(९) 1 n. नरयोर्विधेया for च तयोर्विधेया 2 n. लनोस्तु आलान° 3 n. दक्खदाही
4 n. आयतच्छात् (शब्दतश्च) 4 n. दाहिणं (१०) 1 mss वहोर्विंभा for वहोर्भभा 2 n. सार्धं
(११) 1 n. किसलये (१२) 1 mss. om आत् 2 n. कोवः for थकारः

बिन्द्वागमो वक्रपदादिमध्ये
वक्रं पशु-स्पर्शन-दर्शनाद्याः ।
तलस्तु दा त्वस्य त्तणं च भावे
कुत्रापि लुग् वस्य पुनर्विभाषा ॥१७॥

वंकं पंसु फंसणं दंसणं आदि शब्दात् माणंसिणी इत्यादि । पीणदा पीअदा इत्यादि पीणत्तणं पीअत्तणं कुत्रापीति कइत्तं कइत्तणं च ।

आल्विल्लवन्ता मतुपो निरुक्ता
[1]आलेत्तमन्ता अपि षड् भवन्ति ।
हनुमदादौ हणुमादयः स्युस्-
तत्रैव क्वचिद्धणुमन्त [2]आदेः ॥१८॥

णेहालु णेहिल्ल णेहवन्त णेहाल णेहित्त णेहमन्ता हणुमा हणुमन्तो ।

लज्जालुकादावुदित स्त्रियामिन्
[1]मालावई संस्कृतसंप्रदायात् ।
स्वार्थे मतौ केवलमल्ल-एल्लौ
शाकल्य माण्डव्यमते हकारः ॥१९॥

लज्जालुहणी [1]मालावई इत्यादि । स्वार्थे एकल्लं । पुत्र एव पुत्तहो ।

[1]त्वत्रादिणी स्त्रीविषये निरुक्ता
लः [2]पीतविद्युद्धरितादितो वा ।
रः स्यात् [3]सुखादावपि ऊहनीयो
वृन्दे दकारस्य भवेदधो रः ॥२०॥

खत्तिणी पीअलं पीअं विज्जली विज्जू हरिअलं हरिअं सुहरं सुहं वृन्दं वन्द्रं ।

[1]सम्बन्धमात्रे इम-ल्ल एतौ
[2]तस्येदमर्थे पुनरुल्लमाहुः ।
कुत्सानुकम्पादिषु को निरुक्तो
[3]मय द्वित्वं स्यान् मइअं मअं च ॥२१॥

[4]सम्बन्धे घरिमो घरिल्लो इदमर्थे घरुल्लं । कुत्सायां चण्डालओ [5]वल्लहआ [6]मम । णारीमइअं णारीमअं ।

(१८) 1 m. अवेत्तवन्ता. 2 m. आदिः. (१९) 1 mss. मालावई (नाणावई)
(२०) 1 mss. चेवादिणी (चत्तादिणी) 2 n. पीतविद्युत् क्वचिदुतितो 3 n. सुखादयोऽपि
(२१) 1 n. सहजमात्रे 2 n. कुत्सा कल्पितेषु [तु] 3 mss. मयद्वित्वौ. 4 n. सहजे
4 n वम्महओ 6 n. ममणीवीसइं णवीसअं.

हरि हर-खुर-भीमाश्चण्ड-भङ्गो पुरारिः
[1]कर-खर-तरलं स्यात् [2]शङ्करो वेणु-रेणुः ।
गुण-गण-पण-हासा [3]मण्डलं मण्ड-खण्डं
[4]वरुण-तरुण-धीर-साल-देहादिकाद्याः ॥२६॥

[1]ठेरादयो मता देश्या [2]स्थविराद्यभिधायिनः ।
[3]तथानुकरणे शब्दाः प्रायो [4]क्रणझणादयः ॥२७॥

इति प्राकृतकल्पतरौ [5]सप्तविंशतिकुसुमैः सन्धिस्तवकः ।

[षष्ठस्तवके सुबन्तविधानम्]

न [1]सुप्तिङां द्वित्वमिह [2]प्रयोज्यं
तथा चतुर्थी न कदाचिदेव ।
द्वित्वे बहुत्वं परियोजनीयं
षष्ठी चतुर्थ्यामपि योजनीया ॥१॥

सुप्तिङौ प्रत्याहारौ । सुप् । [3]सु औ जस् । अम् औ शस् । टा भ्यां भिस् । ङे भ्यां भ्यस् । ङसि भ्यां भ्यस् । ङस् ओस् आम् । ङि ओस् सुप् ।

स्याद् ओद् अतः सो- [1]र्जसि आच्च शस्येल्[2]
लुग् जस्-शसो र्वा तु ङि-[2]भ्यश्-ङसीनाम् ।
[3]ङेर् इष्ट ए च णं सदा तु टामोर्
दीर्घो ङसावामि तथा भ्यसि स्यात्[4] ॥२॥

वच्छो भुअङ्गो [5]वसहो मुइङ्गो वच्छा भुअङ्गा [5]वसहा मुइङ्गा [वच्छे, भुअङ्गे, वसहे, मुइङ्गे, वच्छे वच्छेण, वच्छाण] ।

(२६) 1 n. करत्वरत् (तुरग) वणः. 2 n. सम्भारो for सं करो. 3 n. मण्डलामण्डमण्ड 4 n. वरुणतरु परि रश्नोना दहा टिकाद्याः.

(२७) 1 n. दैवादयो. 2 n. तु विवाद्यविधायिन् for स्थविराद्याभिधायिन. 3 n. यथानुकरणः. 4 n. क्रण क्रणाद्यः. 5 mss. om. सप्त.

(१) 1 mss. सुप्तिङ्. 2 m. प्रयोज्य, n. प्रयुज्य. 3 आसु for सुऔ. 4 n om. औ.

(२) 1 n. यसि आच. 2 n. पुंसि for शस्येल.

सौ माला णई वाऊ जसि मालाउ मालाओ पक्षे लुक् माला च एवं णईओ लुक्पक्षे णई। वहूउ वहूओ लुक्पक्षे वहू। गामणीउ गामणीओ लुकपक्षे गामणी। अमि मालं णइं वहुं गामणिं। शसि मालाउ मालाओ णईउ णईओ वहूउ वहूओ गामणीउ गामणीओ। टे मालाइ मालाए आतोऽनदातौ। णईइ णईए [णईअ] णईआ। वहूइ वहूए वहूअ वहूआ।

[1]भिस्यादिषु त्रिष्वपि रूपमित्थं
नात [2]स्त्वदातौ पुनरेदितौ च।
नपुंसके सोरुदितोऽत्र विन्दु
रिं जस्शसो [3] दीर्घमपीच्छतीह ॥७॥

भिसि मालाहिं णईहिं गामणीहिं। ङसि मालाइ मालाए णईइ णईए णईअ णईआ। वहूइ वहूए वहूअ वहूआ एवं ङसिङ्योः। भ्यसि मालाहिन्तो मालासुन्तो णईहिन्तो णईसुन्तो वहहिन्तो वहूसुन्तो। आमि मालाणं णईणं वहूणं। सुपि मालासुं वहूसुं गामणीसुं। वणं वणाइं दहिं दहीइं मण्डं मण्डाइं।

केचिन्निकारः क्वचिदप्यभीष्टो
नामन्त्रणे विन्दुः सोरो त्वो दीर्घौः।
[1]स्युरात एत्वं प्रवदन्ति धीरा
[2]ईतस्तथोतश्च सदैव ह्रस्वम् ॥८॥

अच्छीणि [3]पेच्छह कुरङ्गस्स। हे दहि हे महु हे वच्छ हे अग्गि हे वाउ हे माले हे णई हे वहु।

सुप्यन्त ईदाद् वहुलं च नाम्नः
[1]किमो यदश्चात्र तदः सुवर्जे।
आद् एव कुत्रापि भवेन् प्रियादौ
[2]माणंसिणीत्यादिषु नित्यमीत् स्यात् ॥९॥

छाही छाहा [3]राही राहा इत्यादि। का जा सा पक्षे कीउ कीओ जीउ जीओ तीउ तीओ सुवर्जे इति [4]किं टादौ [5]तु कीइ कीए कीअ कीआ इत्यादि नदीवत्। बहुलग्रहणात् आदेरपि [6]आण ईत् एवं [7]मणंसिणीत्यत्र ईदेव नात्।

(७) 1 mss. तस्यादिषु 2 n. अदातौ. 3 mss. दीर्घम् अदिषतीह. (८) 1 n. पुरात. 2 n. इतस्तथोतश्च. 3 n. पेच्छइ × × हे. m. पेच्छह पुरङ्गस्स हे. (९) 1 n. किं तद्यदश्चत्रे नवः. 2 n. मणीसिणीत्यादि (n. नित्यम्). 3 n. वाही वाहा. 4 mss. add का जा सा cancalled.

वाऽदन्तवद् इति राओ राआ राअं राए राएण राएहिं इत्यादि। द्वित्वे [3]ण्णं वर्जयित्वा राजवत्। अप्पाणादेशभावपक्षे आत्मनः पदानि [4]ज्ञेयानि। यथा अप्पा हे अप्पं हे अप्पा अप्पाणो अमि अप्पाणं शसि अप्पाणो। टे अप्पाणा भिसि अप्पाहिं ङसौ [5]अप्पाउ अप्पादु अप्पादो अप्पाहि। भ्यसि अप्पाहिन्तो, अप्पासुन्तो ङसि अप्पाणो आमि अप्पाणं ङौ अप्पेम्मि सुपि अप्पासुं। एवं ब्रह्माद्याः अप्पाणादेशो वा रूपानि वच्छवत्।

[1]षट् सं ज्ञकेभ्यस्तु जसः शसोलुक्
[2]नादेर्नसापोऽथ पषच्छअश्च।
छा तु स्त्रियां स्यात् खलु भिस् सुपोश्च
पञ्चादिकेभ्यस्तु तयोर्भवेदात् ॥१४॥

कइ पञ्च छअ सत्त अट्ठ णअ अदन्ताभावात् [2]न आत् एच्च। कइहिं पञ्चहिं छअहिं सत्तहिं अट्ठहिं णअहिं भ्यसि कइहिन्तो कइसुन्तो पञ्चहिन्तो पञ्चसुन्तो इत्यादि। आमि। कइण्णं पञ्चण्णं इत्यादि। सुपि कइसुं पञ्चसुं इत्यादि। शाकल्यमते स्त्रियां पञ्चाहिं पञ्चेहिं च इतीष्यते पञ्चहिन्तो। पञ्चण्णं पञ्चासु पञ्चसुं। इति च। पषस्तु-भिस्-सुपोः छा च। छअ चिट्ठन्ति छअ पेच्छ। भिसि छआहिं छएहिं छाहिं भ्यसि छआहिन्तो। आमि छअण्णं। सुपि छआसुं छासुं छीसुं इति च।

सर्वादिकेभ्यो जस एत्तिरुक्तो
स्मित्थौ तु ङेः स्सिं च भवन्ति तेभ्यः।
किं यत्तदश्च इदमेतदश्च
वेणाम एसि ङस आस एभ्यः ॥१५॥

जसि सव्वे ङे सव्वस्मि सव्वत्थ सव्वस्सिं शेषं वच्छवत्। सर्वादयो यथा सव्व विश्व पर एक इतर इतम यतर यतम उत्तर उत्तम अन्य अन्यतर पूर्व दक्षिण द्वितीय तृतीय किं यद् तद् एतद् इदं [1]प्रभृतयः। किमः कोऽग्रे वक्ष्यते। सौ को जसि के अमि कम् शसि के टे कइणा वाहुल्यात् किणा केणा पक्षे केण।

ङसेस्तु दो [1]त्तो च ङस किमादेः
स्सा से द्वयः स्त्रीविषयेऽथ ङेर्हे।
[2]आणा च आहे च [3]इआ च आणे
तदो ङसेरो भिसि टाम् इ णश्च ॥१६॥

(१३) 1 m. वादन्तवंद्राज०. n. वापि ए० दं. 2 mss. पदार्थं(?) ना. 3 n. त्वदेह for ण्णं.
4 n. × यापि. 5 m. om. this. (१४) 1 n. षट्शब्दकेभ्यस्. 2 n. नसापो.
(१५) 1 n. प्रकृतयः. (१६) 1 n. तो for त्तो. 2 n. अला for आणा. 3 n. इआ for इहा.

अथेति इदम् इमादेशः। सुपि पुंसि इमो अअं च इमे इमं इमे इम इणा इमिणा इमेणा पक्षे इमेण इमेहिं ङसि भ्यसि वच्छवत्। ङसि इमस्स इदमता सहमच अस्स। आमि इमाणं इमेस्सिं। ङौ इमम्मि न त्थादेशश्च। इमस्सिं अपक्षे अस्सिं इमेहिं ङिना इई स्त्रियां सुना इअं पक्षे इमा शेषं किंवत्। एतदः सौ एस एसो। एसो वसन्तो रमणी वि[अ] [2]एस पुण्णेण सव्वं मिलिअं [3]वहणं। जसि एदे।

एणं तु टाऽमूभ्यां सह वा तु इण्णं
[1]त्तो स्यात् [2]ङसेस्तोत्थपरे तलोपः।
तदे तदोः तस्य च सोऽप्यषण्डे
सौ हादेशा वा सुपि मुः सदादः ॥१९॥

एणं इति टा अमूभ्यां सह एणं इण्णं पक्षे [3]एदं पुच्छह। शसि एदे टा परे एणं इण्णं पक्षे इदङ्णा एदिणा उभयत्यक्तपक्षे एदेण। भिसि एदेहिं ङसौ तलोप-पक्षे एत्तो पक्षे वच्छवत् एदाह् एदादो एदाहि एदालुकि एदा भ्यसि एदाहिन्तो एदासुन्तो। ङसि एदास पक्षे एदस्स आमि एदेसिं पक्षे एदाणं ङौ एदम्मि एदत्थ एदस्सिं। सुपि एदेसुं। "लक्ष्यायुरोधा [दिह] कश्चिदाह, लक्खिज्जए एस [4]गअ हरि[स्स]। स्यादेतदः स्त्रीविषयेऽपि एस [5]नैतन्मतं प्राकृतशासनानाम्।" पण्डे एतद् एताइं। इदमः सौ [6]अत्पक्षे अमु वायुवत् अमू स्त्रियां वधूवत् षण्डे मधुवत्।

त्रिद्व्योस्तु ती द्वा सुपि च क्रमेण
स्यात् तेर्जसा तिण्णि तथा शसा च।
[1]द्वेस्तत्र वे दोण्णि च विण्णि वेण्णि-
श्चत्तारि रूपाणि समीरितानि ॥२०॥

त्रिद्वयोरिति। त्रे जसा तिण्णि शसा च तिण्णि। अन्यस्मिन् अपि ती भिसि तीहिं भ्यसि तीहिन्तो तीसुन्तो द्वेर्जसा [शसा च] वे दोण्णि विण्णि [वेण्णि इति] चत्वारि रुपाणि।

[1]ब्रवीति [2]चतुरस्ताभ्यां चत्तारो [3]चत्तरोऽपि [तु]।
चत्तारि वापि [4]चत्तरि चत्वारि प्राकृते बुधैः ॥२१॥

(१९) 1 n. तो for त्तो, 2 n तसे (ङसे). 3 n. एवम् (एअम्) पेच्छइ. 4 n. गइहरिस्स. 5 n. नैतमतम्. 6 n. अद्द० for अद० (२०) 1 mss. तलोतु (तिम्रो द्वेः) m. तसुत्तं for द्वेस्तत्र
(२१) 1 mss. बूवीति (n. व्रवीति). 2 n. स्तभ्यां for ०स्ताभ्यां, 3 n. चउरो for चत्तरो.

तुज्झे च तुम्हे शसि वो च वाच्याः
शाकल्य-माण्डव्यमते तु तुम्भे ।
टा तइ ते दे तुमए तुमाइ
तए तुमे सप्त इह प्रदिष्टाः ॥२५॥

तुज्झ इति । तुज्झे तुम्हे वो तुम्भे वा पेच्छामि । ते दे तुमाए तुमाइ तए तुमे तइ वा कअं ।

तुज्झेहि तुम्हेहि इह प्रदिष्टौ
तुम्भेहि तुच्छेहि सबिन्दुका हिं ।
तत्तो तुमादो च तुमा तइत्तो
तुमादु तो सप्त ङसौ तुमाहि ॥२६॥

तुज्झेहीति । तुज्झेहिं तुम्हेहिं तुम्भेहिं वा कअं । तत्तो तुमादो तुमा तइत्तो तुमादु तो तुमाहि वा गओ ।

हिन्तो च सुन्तो भ्यसि तुम्भ-तुच्छ
तुज्झा [1]त्रयाणामपि दीर्घ इष्टः ।
तुज्झं तुअं ते तुह तुज्झ दे च
तुहं च सप्तैव ङसि ब्रुवन्ति ॥२७॥

हिन्तो चेति । तुम्भाहिन्तो तुम्भासुन्तो तुच्छाहिन्तो तुच्छासुन्तो तुज्झाहिन्तो तुज्झासुन्तो वा गओ । तुज्झं तुअं ते तुह तुज्झ दे तुहं वा धणाइं ।

तुम्भाण तुज्झाण च तुम्भ तुज्झ
तुम्हाण तुच्छाण सबिन्दुकानि ।
निर्बिन्दुकान्यप्युदितानि वो च
[1]त्रयोदशादेशाकृतयस्तथामि ॥२८॥

तुम्भाणमिति । तुम्भाणं तुज्झाणं तुम्भं तुज्झं तुम्हाणं तुच्छाणं तुम्भाण तुज्झाण तुम्भ तुज्झ तुम्हाण तुच्छाण वो [2]वा धणाइं ।

तुमम्मि ङौ स्यात् तुमए तुमे च
[1]तए तइ प्राकृतशासनेषु ।
तुज्झेसु तुम्हेसु सुपि प्रदिष्टौ
तुम्भेसु [2]चात्रोपरिबिन्दवोऽपि ॥२९॥

(२५) 1 mss. तेण. (२७) 1 n. एतानामपि.
(२८) 1 n. दशादेश युतयस्तथामि. 2 n. च for वा. (२९) 1 n. तम. 2 n. चात्रो न (स).

द्वे ङौ ममस्सिं कथिते मममिम

अम्हेसु अम्होसु सुपि प्रदिष्टौ ।

[1]साम्यं त्रिलिङ्ग्यान्तु तयोः प्रयोगे

सुपां निपाताद् विहितो लुगत्र ॥३४॥

द्वे इति । ममस्सिं मममिम वा ठिअ अम्होसु अम्हेसु वा ठिअ । निपाता अग्रे वक्ष्यन्ते ।

क्वचिद्विभक्तेश्च विपर्ययः स्याद्

"विलोचनाभ्यां [1]पिब कृष्णरूपम् ।"

प्रयुञ्जते तत्र बुधा [2]कियन्तो

"विलोअणेसु [3]पिह कण्हरूवं" ॥३५॥

क्वचिदिति । क्वचिद् विभक्तेर्विपर्ययः ॥

इति प्राकृतशासने कल्पतरौ पञ्चत्रिंशत्-कुसुमैः [4]सुबन्तस्तबकः ।

[सप्तमस्तवके तिङन्तविधानम्]

अथ तिङ् उच्यते ।

ये धातवोऽत्र प्रथिता हलन्ता

स्ते प्राकृतेष्वेव भवत्यदन्ताः ।

वदन्ति[1] तेभ्यो ह्युभयं पदं च

तिङन्त कार्याणि विना क्रमेण ॥१॥

तिङ् यथा तिप् तस् झि । सिप् थस् थ । मिप् वस् मस् । त आताम् झ । थस् आथाम् ध्वम् । इट् वहिङ् महिङ् । [ति] अन्त्येन[2] ङा युक्तो तिङ् प्रत्याहारस्वरूपा । [3]साक्षात् तु न स्थानिकाः ते यथा लट् लिङ् लोट् लङ् लुङ् लिट् लुट् आशीर्लिङ् लृट् लृङ् इति दश स्थानानि यस्या सा तिङ् इत्यर्थः । ये धातव इति ये धातुगणे प्रथिता हलन्तास्ते अदन्ता भवन्ति प्राकृतेषु । तेभ्यो धातुभ्यो वै उभयपदं परस्मै आत्मनेपदं । तिङन्त कार्याणि च क्रमं [विना] भवन्तीत्यर्थः ।

(३४) 1 n. साम्यति लिङन्ते तयो: प्रयोगे. (३५) 1 n. अपि वि० for पि०. 2 n, कियत्तो for कियन्तो, 3 n, पि वि० for पिह, (१) 1 n. वदति. 2 m. अन्ते न ङा त्ववक्तेन, n. अन्त्य तङ द्विवक्तेन. 3 n. साक्ष्या स्थानिकानि,

स्यातां न्तमाणौ शतृशानयोश्च
न्तादीत् स्त्रियामीदपि [1]चास्ति मानात् ।
लुट् लिङ् लृटां स्तो [2]विषयेषु हिस्सौ
लृङश्च भवेत् स्स इह [3]त्वनातः ॥५॥

स्यातामिति। रमन्तो रममाणो पढन्तो पढमाणो स्त्रियां रमन्ती पढन्ती रममाणी रममाणा पढमाणी पढमाणा ईद् आच् च कर्मभावयोरपि रमीअन्तो रमिज्जन्तो रमीअन्तं रमिज्जन्तं। स्त्रियां रमीअन्ती रमिज्जन्ती एवं रमीअमाणो रमिज्जमाणो स्त्रियां रमीअमाणी रमीअमाणा भावे रमीअमाणं रमिज्जमाणं एवमन्यत्रोहनीयं। भावे होइअन्तं होइज्जन्तं हवीअन्तं हविज्जन्तं हवीअमाणं हविज्जमाणं इत्यादि। भविता भूयात् भविष्यति अभविष्यत् एतेष्वेव होहिइ होस्सइ एवं रमिहिइ रमिस्सइ इत्यादि। आतः परे स्स नो प्रयुज्यते कण्हो जाहिइ ठाहिइ इति प्रयोगः।

हास्सोत्तमे स्तश्च मिपा तु वा स्सं
हिस्सा मुमो मस्य च [1]कुत्र हित्था।
[2]इह्निस्सयोः स्यादत एव नित्यं
मते [3]वहूनां विषये [4]लृङादेः ॥६॥

हास्सो इति। उत्तमे पुरुषे हा स्सा च भविष्यति स्तः। होहामि होस्सामि चकारात् होहिमि च मिपा [5]सह होस्सं एवं चिणिहामि [6]चिणिहिस्सामि चिणिहिमि मिपा चिणिहिस्सं इत्यादि। [7]हास्सादीनां मिपा स्समित्यर्थः मुमोमानां हिस्सा हित्था कुत्रचिद् भवति। "[8]माहवं गुणधणा किणिहिस्सा सङ्गमेण जइ तं रमित्था"।

कृञ्-दा-श्रुवच् रुद्-गमि-दृङ्-मुचां च
प्रेक्षः किलैकत्व वहुत्वयोश्च।
काहं च दाहं खलु सोच्छमाहु-
र्वोच्छं च रोच्छं च वि(?)गच्छमादि ॥ ७॥

कृञ् इति। भव्य इति काहादयो निपात्यन्ते करिष्यामि काहं दास्यामि दाहं [श्रोष्यामि सोच्छं] वक्ष्यामि वोच्छं रोदिष्यामि रोच्छं द्रक्ष्यामि दच्छं प्रेक्षिष्ये पेच्छं इत्यादि। एवं वहुत्वेऽपि।

(५) 1 mss श्राप्य (अस्ति). 2 n. om. ०षु. 3 n. ह्लाहः (अनात). (६) 1 n. त्वम. 2 n. इह्निमयोर्. 3 n. वहूणां. 4 n. लुङादेः. 5 n. सोह for सह. 6 m, चिणेहिस्सामि. 7 n. हसीहीनाम् (हिस्साहित्था), 8 n. om. this sentence.

इत्यादि। वर्तमाने कव्वं सुणेज्ज सुणेज्जा पक्षे सुणइ सुणन्ति एवं मध्यमोत्तमयोरपि। तथा ज्ज ज्जा स्थाने ज्जो ज्जाहि इमौ वाच्यौ। [6]पढेज्जो [7]पढेज्जाहि इत्यादि। अनेकाचस्तु तिङन्तमध्ये ज्ज ज्जा ज्जो ज्जाहि न [9]प्रयोज्याः। किं तु हिस्साविति पढिहिइ पढिहिस्सइ इत्यादि।

क्रियातिपत्तावपि तौ प्रदिष्टौ
　　ज्जज्जावनेकाच इह क्वचित् स्तः।
इहिर्यकः स्याच्च भविष्यतीह
　　प्रयोजनीयं पुरुषत्रयेषु ॥११॥

क्रियातिपत्तावपि। क्रियातिपत्तौ अनेकाचो ज्ज ज्जा प्रदिष्टौ सो जइ मं [1]भणेज्ज सा हुंपि सच्चं [2]तत्थ कुडङ्गं गमेज्जा। भविष्यत् सामीप्ये वर्तमानकाले यक इहिः स्यात्। "माहवो [3]विसुमरिज्जिहिइ [4]प्पमदाहिं तइ किं"। एवं मध्यमोत्तमयोः।

लङ्लुङ्लिटां स्यात् विषये लङश्च
　　ईयस्त्वतीते पुरुषत्रयेषु।
एकाच एवात्र भवेत्तु हीअ-
　　स्तथैव भूते सति वर्तमाने ॥१२॥

लङिति। लङ्लुङ्लिटां लङश्चातीते ईयःस्यात् पुरुषत्रयेषु। एकाचस्तु हीअः। यथा अगृह्णात् अगृह्णीत् जग्राह अग्रहीष्यत् इत्यर्थे गेज्झीअ तत्रैव पढीअ हसीअ इत्यादि। अभवत् अभूत् बभूव अभविष्यन् इत्यर्थे होहिअ हवादेशे हवीअ पूर्व[वद्] ईअ। एवं दाहिअ काहिअ इत्यादि। भूतकालीन-प्रत्ययो वर्तमाने वाच्यस्तत्र आसीअ देहीअ सोहीअ। [1]वंसीगीअं तुज्झ सोहीअ [3]राही" इति [4]वाक्येऽतीते लट्।

अस्तेस्तु अहोसी तथासि च द्वा-
　　वुक्तौ लङाद्यर्थविधौ निरुक्ते।
णिचो भवत्येद तत्र च आदिहादे-
　　रावे च केचित् प्रवदन्ति सन्तः ॥१३॥

6 n. पुणन्तु. 7 n. पाढज्जो. 8 n. पाढज्जाहि. 9 n. प्रयोग्याः
(११) 1 n. भणेज. 2 n. तत्था जतई गामज्जा. 3 n. विपुमविज्जिहि.. 4 n. सुसमदां.
(१२) 1 n. वसीगीअं. 2 n. तु जण. 3 n. वाही. 4 n. वाचो

भुवस्तु लादौ खलु हो-हवौ स्तः
प्रादेर्भवो दुप्पहवश्च[1] व हू क्ते।
न प्रादुराविः-समुदःपरस्य
त्वरेस्तु नित्यं तुवरस्तुरः क्ते ॥१॥

भुव इति। राही पसण्णा जइ होइ कण्ह तुमं जुआ होसि अ होमि दूई। एवं हवइ। प्रादेस्तु पभवइ संभवइ[इ]ति अहिभवइ उब्भवइ। तथा दुप्पहवइ पहवइ अणन्ति (?) माहवो संपरिहवइ सहीण[2] मज्झे। क्ते तु भुवः हूः हूओ हूआ हूअ हूअं इत्यादि। पादुब्भूओ संभूओ आविब्भूओ उब्भूओ। त्वरेस्तु तुवरए शाकल्यमते तुवइ तुरिअं मा गच्छ एहिज्ज सो।

घूर्णस्तु घोलः[1] प्रभवेच्च घुम्मो
णुदेस्तु णोल्लं समुदीरयन्ति।
पाटेस्तु फालश्च वृषेर्ऋतो रिः
कृषेर्मृषेश्चात्र हृषेरपि स्यात् ॥२॥

घूर्णे रिति। चित्तं घोलइ[2] णअणं घुम्मइ महुराराअस्स[3]। णोल्लइ फलइ फालेइ वृषादेः ऋतो रिः। वरिसइ करिसइ मरिसइ हरिसइ।

अ-सोपसर्गस्मरते विधेयो
भरः सुधीभिः सुमरस्तथा द्वौ।
वेर्विस्सरो वीसर एव कश्चित्
ऋतस्त्वृदन्तस्य भवेत् सदाऽरः ॥३॥

असोपसर्गस्येति। कण्हं भरन्ती भरइ सुमरन्ती सुमरइ। सोपसर्गस्य तु अणुसरइ विसरइ[1] सरः वेस्तु विस्सरइ वीसरइ कश्चित्। ऋदन्तस्य ऋतो अरः करइ सरइ वरइ भरइ इत्यादि।

कृञः कुणो वाथ सदा भवेत् का
तव्य-तुमं-क्त्वास्वपि भूतभव्ये।
क्ते को ग्रहे द्वौ खलु गेण्ह-हिण्णौ
वे-तव्य-[1]तुं क्त्वासु विभाषितोऽयम् ॥४॥

(१) 1 m. दुप्पहवौ च. 2 g. सहीमा. (२) 1 g. घोणः. 2 g. घोणइ. 3 m. महुणाराअ-(स)स्स. (३) 1 mss. विसहइ अरः.

अवादिति। ओवाहिअं अववाहइ ओवासइ अववासइ[2] "जइ दिणम्मि ओवासइ दुट्ठ फेरु"[3] इति। केचित्तु ओवासेइ इति। वावाअइ[2] किणइ। वेस्तु विक्केणइ विक्किणइ। "कण्हो विक्केणइ[4] पसूणं वहूणं"।

ष्ठा-ध्या-गानां [1]ठाअ झाअ च गाअ-
ष्ठा-झा-गाश्चेत्यत्र नित्यं त्वमीषाम्।
स्युर्विध्यादौ वर्त्तमाने च भव्ये
चेदेकत्वे यद्यपीह प्रदिष्टः ॥९॥

ष्ठा-ध्या-गानामिति। ठाअन्ती सा झाअए गाअए तं ठाउ झाउ गाउ वर्त्तमाने ठाइ झाइ गाइ भव्ये ठाहिइ झाहिइ गाहिइ।

[1]उक्तेऽथ खा धा खलु खादिधाव्योर्
[2]अच्छिष्यते लुक् तु हलो निरुक्तः।
माङो निरो माणम् उदाहरन्ति
निरः पदेरत्र वलः प्रदिष्टः ॥१०॥

उक्तेष्विति। अण्णं खाइ। गोट्ठम्मि धाइ। खाअन्तो सो धाअए गोट्ठमज्झे इत्यादि। हल् लुप्यतेऽच्छिष्यते निम्माणइ णिव्वलइ[4]।

रुदे रुवः क्वापि रुअश्च रोवः
[1]क्षियश्च झिज्झः पिबतेः पिवश्च।
घटेस्तु घट्टात्र तथा गढः स्याद्
इषेर्महोऽथारभतेर्ढवश्च ॥११॥

रुदेरिति। रुवइ क्वापि रुवइ रोवइ च। [2]झिज्झइ सा झिज्झइ तुज्झ वन्धु[3] विओए पिवइ घट्टइ गढइ च। इषेः महइ आरभतेः ढवइ।

अदेः [1]स्याच्च चक्खो [2]रुधे रुन्ध-रुम्भौ
निनादेऽभिधेये कणेरोक्खणः स्यात्।
तथैवात्र नित्यं सुधीरा वदन्ति
रुषेस्तुष्यतेः पुष्पुषोर्दीर्घताश्च ॥१२॥

आदेरिति। चक्खइ रुन्धइ निरुन्धेइ मं सो। निरुम्भामि हंपि रासप्पवन्धे। ओक्खणइ कुञ्जरो थोरुएण। रूसइ तूसइ चित्तेण पूसइ दूसइ।

2 mss. व्यववासइ. 3 g. हट्(ट) फेरु. 4 g. विश्नइ. (९) 1 m. चात्र श्रधश्री. (१०) 1 g. उक्ते [षु] खा धा, m. उक्तेथ धा. 2 m. अचि गप्यते. 3 g. वसः. 4 g. निव्वसइ. (११) 1 g. चिपत्तु (चियत्तु. 2 g. छिज्झइ. 3 m. obscure, g. वन्दे. (१२) 1 mss. स्याद्. 2 g. रुदे (रुधे).

स्याद् छित्वम् ओत्वं खलु भुक्करादि-
सेवादिपाठादिह वा भुजादेः।
[1]भुजी रुचिश्चात्र सुचिस्तथा स्यात्
[2]तथा [च म]स्मापपि दूङ एतौ ॥१७॥

स्यादिति। भोत्तूणं भोत्तव्वं भोत्तुं। दुम्मइ दूमइ।

णोऽन्ते जि-लू-हु-श्रु-धुवां च ह्रस्वो
जे र्वा जअं चाह धुअं धुवं तु[1]।
[1]धूञस्तथोदस्तु लुवं लुनातेर्
क्त्वादौ लवं स्यादिह सो शृणुतेः ॥१८॥

णोऽन्त इति। जिणइ लुणइ ह्रस्वः हुणइ सुणइ धुणइ। जेस्तु वा जअ आदेशे जअइ। धुणस्तु धुअ-धुवादेशे धुअइ धुअन्ती धुवइ धुवन्ती [2]उत्-पूर्वलुणातेः लुँवादेशे उल्लुवामि क्त्वादौ लवादेशे लविऊण लविअव्वं लविउं। शृणोतेः सोरादेशे सोऊण सोअव्वं सोउं।

भावे च कर्मण्यधिकार इष्टो
[1]ज्यादेर्भवेद्व्वो धादेर्व्वो विभाषा।
निष्ठा पदेषु न वदन्ति धीरा
ह्रस्वो भवेच्चात्र च जेस्तु जिप्पः ॥१९॥

भाव इति। अतः परं भावकर्मणोरेव। जिव्वइ लुव्वइ धुव्वइ इत्यादि। निष्ठा क्तक्तवतु तयोः जिअं जिअन्तो लुअं लुअन्तो हुअं हुअन्तो सुअं सुअन्तो धुअं धुअन्तो। जेस्तु जिप्पइ "जहा [2]कंसो जिप्पइ समरम्मि माहवेण" इत्यादि।

दुहेस्तु दुब्भं वहतेस्तु वब्भं
लिहेस्तु लिब्भं खलु वा वदन्ति।
कृञस्तु कीरं हरतेस्तु हीरं
ञो णव्व-णज्जौ च बुधा वदन्ति ॥२०॥

दुहेरिति। "वहूइ किं दुब्भइ कण्ह पेम्मं [1]णेत्तेण जइ[2] तुह वब्भइ णेहभारो[3] [1]णेत्तेण जइ[2] तुह लिब्भइ देहसोहा[4]" पक्षे दुहीअइ दुहिज्जइ वहीअइ वहिज्जइ लिहीअइ लिहिज्जइ। "ण जइ सहि कीरए पणअकेलिभङ्गो णवरं[5] हीरइ च्चिअ पिआइ दामोअरो।" पक्षे करीअइ करिज्जइ हरीअइ हरिज्जइ। [6]चए (?) णाराअणो[7] णव्वइ णज्जइ सोवि।

(१७) 1 mss. भुजीरुचिश्चात्रसुचिस्तथान्यत् (g. ०चिश्चात्र श्चो) स्यात्. 2 mss. तथो न्मावपि दूङ. (१८) 1 g. धुञस्तथेष्ट तु. 2 g. ततपूर्व. (१९) 1 g. ज्यादिर्भवेलोपदितो विभाषा. 2 mss. कसो. (२०) 1 g. णोत्रोण. 2 mss. जह. 3 mss. णोहभारो. 4 g. देहमोहा. 5 g. ज्ञवर. 6 g. om. these two words.

भाव इति। ण दीसए आलि [4]कहं कुडङ्गो। णिच्चि कण्हं दंसेइ दूई दरिसेइ कुञ्जं। सि णेहं दावेइ वअणेण तीए। आदिश्यतेऽत्र बहुलं थण वङ् (?) स्वराणां धावधातौ धूअइ धवइ धोअइ स्यात्। [5]न स्यात् क्वचिद् भूवइ होइ इतीदृशेषु। ओग्गाहइ अववाहइ वेदृशेषु। रोहइ पोसइ पुसइ जुसइ इत्यादि।

शकेस्तुअस्तीरतरा इमे स्यु
 मृं देमलं चात्र समीरयन्ति।
प्लुषेर्भीसः खुप्प उदीरितौ द्वौ
 छुत्तस्त्यजेश्छक्क इमाविह स्तः ॥२५॥

शकेरिति। सा [तु] अन्ती[1] ण तरइ हरिवाअं लङ्घितुं तीरए वा। आलिङ्गन्तो सा मलेइ वच्छं। रोसग्गिणा भीसइ जो भवणं रिऊणं तं खुप्पइ कण्ण डहणो इणं अच्छरोअं छत्तामि पेम्मं इणं हरिस्स छत्तइ किं हरी मं। छक्कामि णाहं सिविणे वि कण्हं।

अस्ति ज्ञुधेर्द्वौ क्रमतोऽच्छ-धुक्कौ
 द्वौ सप्पा-सक्कावुदितौ तु सर्पेः।
द्वौ खुम्म-खुन्दौ कथितौ क्षुदेस्तु[1]
 त्रुटेस्तु तोडस्तुडतुट्टथोड्डाः ॥२६॥

अस्तीति। कमलणअणा अच्छए मज्झं त[हिं] धुक्कइ एस कण्हो। सो[2] कण्ह सक्कइ कुडङ्गघरं तुमं किं सिग्घं[3] ण सप्पेसि पसीअ विमुञ्च[4] कोवं। खुम्मन्तो केढवं खुन्दइ [5]णवरं अहं। तोडइ तुडइ तुट्टइ थोडइ।

राजेस्तु रेहोऽत्र कृषेस्तु कड्ढो[1]
 राधेस्तु रन्धः कथितः सुधीभिः।
कीडेस्तु कीलः खउरः खचेश्च
 खलेः खुडः खुन्द इमौ प्रदिष्टौ ॥२७॥

राजेरिति। कमलणअणो रेहए रासमज्झे। कड्ढइ रन्धइ। कण्हो कीलए गोविआहिं। खउरिआ [2]विसिहेहि[3] रणे रिऊ। खुड्डइ खुन्दइ।

4 m. कहं लुडन्दो. g. कसुं लुडन्दो. 5 g. न स्येति. (२५) 1 m. सा यन्ती. g. साश्वन्ती. 2 m. सो. g. से. (२६) 1 mss. चुधि:. 2 g. सा. 3 g. इत्थं. 4 g. विपुच. 5 g. णल्वसहं. (२७) 1 mss. इच्चो. 2 g. खउरि ही वि (रि) सिहीहंवगी.

[विज्झ इति] विघटते विज्झः विज्झइ ; उदः परस्य घटेर्णिचि ओग्घः ओग्घए। आङ पूर्वरुहे रे[ता] आदेशाः माणिणि ण वलग्गसि कीस कण्हं । ण चुम्मसि सअं चिअ [2]वञ्चिदासि । उल्लूढइ[3] क्खु पणएण[4] तुमं विवित्ते[5] एसो । वेर्नमतेर्वाणः कहं ण वाणसि कण्ह सीसं[6] ।

उल्लाल-वुञ्जौ णिचि तस्य गुलश्
चोत्थङ्घ एते स्युरुदः परस्य ।
अरञ्जवेमौ विदितौ न्यभिभ्यां[1]
भञ्जेः परेश्चाञ्ज इह प्रदिष्टः ॥३२॥

उल्लालेति । तस्य उत् पूर्वस्य नमतेर्णिचि [उल्लाल वुञ्जगुलाः] [2]एसे अ वुञ्जसि माणंसिणिं कीस अज्ज[3]। क्वापि उत्थङ्घइ । भनक्तेः कण्हो [4]णिअरञ्जए तुमं । अहिवेमए [5]वणणइं फलिअं । परिअञ्जइ विविणं मअङ्गओ[6] ।

उक्कोस उत कोशयतेरिह स्यात्
तिल्लास-तिन्तावपि[1] तिम्यते द्वौ ।
स्युरुञ्छतेः प्रात् पुस-लुञ्छ-पुञ्छा-
ओअल्ल उक्तोऽत्र वृतेरवात् स्यात् ॥३३॥

उक्कोस इति । उक्कोसइ तिल्लासइ तिन्तइ[2] । प्रोञ्छते स्त्रय आदेशाः पुसइ लुञ्छइ पुञ्छइ । मुद्धा थणे[3] पुसइ णक्खवअं । अववृतेर् ओअल्लः ओअल्लइ क्खु हरिणो चरिएण रुक्खो ।

उदो [1]लट्टं तच्च वदन्ति नित्यम्
[2]ओवट्टमत्रापि परेर्विभाषा ।
पल्लत्थ-खुज्जाविह पर्य्यसेस्तोऽ[2]
थोऽज्जत्थ आहम्म इहागमेर्द्वौ ॥३४॥

उद इति । उल्लट्टइ ओवट्टइ । परेर्विभाषा पक्षे पूर्व एव पल्लत्थइ खुज्जइ पल्लथिआ दुमवरा हरिणा । न्यद्धव्यं (?) आगमेः च अज्जत्थ आहम्म इमौ द्वौ । अज्जत्थन्तं सच्छन्दा[4] पेच्छए तं आलिङ्गन्ती कुञ्जगेहम्मि राही ।

2 g. रञ्जि दासि. 3 g. उल्लइ. 4 g. पलए ण. 5 g. विरित्ते. 6 This sentence has been wrongly repeated in comm. on 32. (१२) 1 g. प्यभिभ्यां. 2 m. See note 6 on 32. above ; 3 g. अज्जइ for अज्ज. 4 g. पिअरञ्जएहसं. 5 g. वणलइं. 6 g. मअङ्गओ (३३) 1 g. तिल्लास तिन्दा. 2 g. तिन्दाइइ. 3 m. सुद्धाखास. g. पुषाखणे. 4 g. णक्खरअं. (३४) 1 mss. लडं तस्स. 2 mss. आअइ. 3 m, पर्यंमस्तो. 4 mss. सच्छन्दो.

कथेः साहो यका सार्धं णिव्वरिज्जस्तथापरः ।
स्यादिमे द्वे[1] पुसश्चार्थं तिक्खालस्तु[2] तिजेरिह ॥३९॥

कथेरिति । कथेर्णिजन्तत्वमाहुः साहइ यका सह णिव्वरिज्जइ[3] पुसइ द्वे रूपे । तिजेः तिक्खालइ मग्गणाइ कम्मारो ।

चुटेश्चुडः प्रात् सरतेः पअल्लम्
ओग्गाहम् उग्गाहमुशन्ति सन्तः ।
ताडेस्तु तड्डं[1] णिचि वेश् चरेश्च
वीणं सहेर्नेर्णिसुढं[2] त्वमुष्मिन् ॥४०॥

चुटेरिति । चुडइ । प्रपूर्वसरतेः पअल्लइ ओग्गाहइ [उग्गाहइ] त्रीणि रूपाणि । ताडेः तड्डइ । विपूर्वचरेर्णिचि वीणं किं वीणसि कण्हसङ्गमे राहिं; निपूर्व्वस्य सहेः णिसुढइ[3] ।

अथ प्रतेः पालयतेः विरीहं
तत्रैव धोरा विरमालमाहुः ।
पीलो मतः पीडयतेरसाअ
इषेः प्रतेरोग्गहमेव वच्मि ॥४१॥

अथेति । प्रतेः पालयतेः विरीहइ विरमालइ । पीडयतेः पीलइ । इषेर् असाअइ । प्रतेस्तु ओग्गहइ ॥

धातुस्वरूपाण्यपराणि पश्चे
शाकल्य-माण्डव्यमतानुगानि[1] ।
कात्यायनस्यापि मते तथैव
ज्ञेयानि लक्ष्यानुभवक्रमेण[2] ॥४२॥

इति प्राकृतकल्पतरौ द्वाचत्वारिंशत् कुसुमैर्लादिस्तवकः ॥

(३९) 1 g. ०द्व (द्वे). m. न्व. 2 m. भिक्खालस्तु. 3 mss. add. सीसेर after this. (४०) 1 g. मो (म्मो) ग्गाह सु(सु)ग्गाहम्. 2 g. न पुढस् (णिसुढम्) 3 g. निसुडइ. (४२) 1 g शाकल्य मन्तच (०मन्यच) मतानुगामी. 2 mss. ज्ञेयानु.

अथ शीघ्रार्थके झत्ति[1] झत्तो तु सणिअं शनैः ।
अहो अंघो [2]अनुतापे तथा णो हि निवारणे ॥७॥

हो भो आमन्त्रणे हे हो [1]हित्यं व्रीडितभीतयोः ।
आभिमुख्ये तु [2]हुत्थः स्यात् [3]पराहुत्थः परांमुखो ॥८॥

अइ-अच्छौ तु संभाषे [2]तंसः स्यात्तिर्यगर्थके ।
मनागर्थे मणं वाच्यं [3]ज्ञेयं पुनः पदे उणः ॥९॥

[1]एण्हि आगन्तुके काले आम क्रोधे स्मृतः पुनः ।
कालस्य नियमे [2]विद्यात् जहा तहा[3]द्यो मताः ॥१०॥

इति प्राकृतकल्पतरौ दशभिः कुसुमैः निपातस्तवकः ॥

इति श्रीरामशर्मतर्कवागीशभट्टाचार्यविरचिते प्राकृतशासने कल्पतरौ
दशभिः स्तवकैः प्रथमा शाखा निरुक्ता ॥

3. n. भवधा: m. अवव्वा:. (६) 1 n. राद्दे. (७) 1 n. घत्तित्ति: 2 n. अन्वन्तापे (अनुतापे). (८) 1 n. हिअं. 2 n. मुखं. 3 n. परां मुखं (९) 1 n. अइअच्छो 2 m. डंस. n. नङ्म. 3 n. देउअं. (१०) 1 m. यन्थिमा० n. ग्रन्थिम० 2 n. विद्यते आ० 3 n. ताय सता:.

प्रायस्तु पो[1] वोऽवुरुअं अपूर्वे
  न शीकरे भो ऽथ न मः कवन्धे ।
तथा मकारो न च चन्द्रिकायां
  प्रायो न दस्य स्वरशेषतात्र ॥६॥

धभौ दवत् स्पृष्टम् उदीरणीयौ
  क्वचिद् हरिद्रादिषु रस्य लः स्यात् ।
भवेत्तु[1] फो भो न शिफादिकेषु
  न हो दशेऽन्यत्र चतुर्दशाच्च[2] ॥७॥

अथो पदादौ नहि चः किराते
  [1]दोलादिके डो न द हिं विहाय ।
यष्ट्यां न लो लाङ्गल-लोहलादौ
  न णः प्रयोज्यो न च शावके क्कः ॥८॥

सर्व्वत्र युक्तस्य ठ[1] उत्थिते न
  न स्फोटके खो न च जोऽभिमन्यौ ।
संमर्दने गर्दभके न डः स्यात्
  क्षीरे सदृक्षेऽपि भवेन्नहि च्छः ॥९॥

तथा तृणे णस्तु भवेन्न चिह्ने
  कुष्माण्डिकायां च महः[1] कदाचित् ।
वाष्पे प्रदिष्टाविह[2] वष्फ-वाहौ
  विभाषितो ण्डः [3]खलु भिन्दिपाले ॥१०॥

[2]ष्म-क्ष्न-स्म,ह्षां च विकल्पितो म्हो
  द्वित्वं न सेवादिषु दैववर्जम्[2] ।
*   *   *
  *   *   *॥११॥

(६) 1 m. पी. (७) 1 m. भावेत्तु. g. भवेन्नु,. *2 g.* °दंशी वा. (८) 1 mss. दोलादि ङो. (९) 1 m. च उत्तिथे च. g. चडन्तिथे च (em. as above) (१०) m. ण हः, 2 g. प्रदिष्टौन्विह. *3* m. वैभाषिकी ण्डः. (११) 1. m. ५. 2 Here a half-verse is missing in mss.

प्रायस्तुमम् युष्मद आदिशन्ति
　　तुम्हे जसि स्याच्छसि चोपदिष्टः ।
टा-ङ्योस्तए तस्य भिसि प्रयोज्यं
　　तुम्हेहिं इत्यादि ङसौ तुमादो ॥१८॥

हिन्तो भ्यसो युष्मद आह तुम्ह
　　ङसा[तु] ते दे तुह तुम्ह तुज्झ[1] ।
*　　*　　*
　　*　　*　　* ॥१९॥

*　　*　　*　　॥२०॥
अम्हाण अम्ह द्वयमामि रूपम्
　　अथाम्ह[1] इत्येवमुदीरयन्ति ।
रूपं तु शेषं यदनुक्तमेतज्
　　ज्ञेयं महाराष्ट्रजभाषयैव ॥२१॥

प्राय परस्मैपदिनोऽत्र सर्वे
　　स्युर्धातवस्तेषु तिपो दिरेव ।
अन्तिस्तु ऋेस्थस्य मतो धकारो
　　मसो म्ह-हिस्सौ च भविष्यति द्वौ ॥२२॥

न हा मिपि स्सा पुनरिष्ट एव
　　न गच्छमित्यादि भवेद् गमादेः ।
दृशेस्तु पेक्खः कथितो लुडादौ[1]
　　भावेऽपि कर्मण्यपि ईअ एव ॥२३॥

तिपो दु लोटीह सिपः सु नित्यं
　　शेषं पुरोवज् जयतेश्च तौ द्वौ ।
सिपोऽनदन्तादिह लोटि हिः स्यात्
　　सुन्देरअं देहि जणद्दणस्स[1] ॥२४॥

(१९-२०) The second half of 19, and the 20 are lost. (२१) m. श्रद्दस्ह g. श्र श्रम्ह. (२३) 1 g. लङादौ (लुडादा). (२४) g. नसन्दणाम्म.

हनः खनश्चात्र रमो वहश्च
　न द्वित्वमन्त्यस्य तथा दुहादेः
स्वपेः सुअः स्यात् तु सुवो लुडादौ
　स्तौतेस्थुणः सर्वलकार उक्तः ॥३१॥

सक्कः शकेः स्यादिह सक्कणो च
　भावेऽपि कर्मण्यपि नास्य तीरः[1] ।
रुचे रुदेरिच्छति रोचरोदौ
　शिङ सुआ भाआ भियो निरुक्तः ॥३२॥

[1]मृजेर्घसो दे इह दाङ उक्तो
　दङस्तु तस्यैव भविष्यति स्यात् ।
तुं-तव्ययोर्दा यकि दि च दः त्वे
　[2]णिचि स्मृता दाव-दवाव-आद्याः ॥३३॥

[1]लोपश्चुरादौ च णिचो न हेतोः
　क्वचित्तु तस्यापि लुग् ऊहनीयः ।
"राही हला चोरदि कण्ह-वंसिं
　कण्हो हरावेदि पुडं उदासो"[2] ॥३४॥

अथो निपाता मह-केर-आद्या
　[1]मदीय इत्याद्यभिधानीयाः स्युः ।
शत्रुघ्न इत्यत्र तु सत्तुहः स्यात्
　भीष्मे तु [2]भिम्हस्त्वरिते तडित्ति[3] ॥३५॥

स्याद्द्रौपदीभ्रातरि धिट्ठज्जुणः
　स्युर्जेत्तिआद्या इह यावदादौ ।
इहाज्जुकाद्या [1]गणिकादिकासु
　इत्थि स्त्रियां [2]ज्जेव्व यथान्वयेन ॥३६॥

(३२) 1 m. om. ण्यपि नास्यतीरः. (३३) 1 mss. सृजे०. 2 m. om. the pāda. g. णिचि स्मृता पाव द एव आद्याः (em. given above). (३४) 1 m. om. लोप०. (३५) 1 m. om. मदीय...तु. 2 mss. भिच्चु. 3 g. ततित्ति. (३६) 1 m. om. ०दिकासु etc. 2 g. ज्जेव्वयज्ञान्वयेन.

ह्री हो भो परितोषणे निगदितं ही माणहे विस्मये
निर्वेदे अविद् द्विरुक्तिसहितं वक्रे तथा वङ्कुडः[1] ।
बोध्यं चोपकृते वुधैरवहदं क्लीवेदमः स्यादिणं
भाषैषा तु विदूषकप्रभृतिभिर्वाच्यात्र नाट्यागमे ॥४॥

[आवन्ती वाह्लीकी च]

आवन्तिभाषा प्रतिपद्यतेऽसौ
[1]वाह्लीक-भाषा च विभिन्नपात्रा ।
सिद्धिः [2]समुन्मीलति शौरसेनी-
प्राच्याद्वयी संकरतो यदीया ॥५॥

प्रायस्तकारे स्वरशेषतापि[1]
[2]द्रे रेफलोपोऽत्र विकल्पितः स्यात् ।
एवार्थके च्चेअ इह च्चिअश्च
तथा सदृक्षे कथितः सरिच्छः ॥६॥

स्यात् त्तवस्तु तूणोऽथ भविष्यति द्वौ
ज्ज-ज्जा निरुक्तौ ततिपोरिहापि
मध्येऽपि हो एव भुवो दृशस्तु
पेक्खो णिचि स्याद् दरिसस्तु तस्य ॥७॥

सुव्वं श्रुवो जेरिह जिप्पमाहु-
र्भण्णं भणेर्गस्समथो गमेश्च
किज्जं कृञो ज्ञस्तु मुणिज्जमित्थं
यका सहादेशम् उशन्ति धीराः ॥८॥

तिपा समं वाञ्छति सोच्छमादीन्
भविष्यति श्रु-प्रभृतिष्विहापि ।
चेषां किलोदाहरण-प्रपञ्चो
बोध्यो महाराष्ट्रगिरां विचारे ॥९॥

(४) 1 g. वङ्कुभः. m. वङ्कुडः (५) 1 g. वाह्लीकि. 2 m. समुमीलति, g. समुचलति (समुद्गच्छति). (६) 1 g. °तादि. 2 m. दीरघ g. द्रेवेच, (दस्यापि). (८) 1 mss. गयो°

विलश्कणे शे वयणस्मि यश्के
   ट्ट-ट्ठस्य तु श्ट-श्ठ अनुक्रमेण ।
कहं णु भश्टालअ णिश्ठूलेशि
   [1]स्तत्थस्य तु श्च कथितः प्रवीणैः ॥१६॥

आणश्च मोश्चे [1]पश्रणाश क[य्]ज्जे
   हालुश्चिप येस्मध शे क्खु पशे
क्वचित्तु न स्यात् शमलेशु अश्श-
   त्थामेण सण्णुं दलिअं कुलूणं ॥१७॥

श्चः प्रायश् च्छस्य तु गश्चदि क्खु
   ण पश्चिमे धस्मपलश्शश [1]होर्ज्ज ।
चवर्गकाणामुपरि प्रयोज्यो
   युक्तेषु चान्तःस्थयकार एव ॥१८॥

मं य्च ण [1]शम्पुय्च्छदि ल[य्]ज्जमाणे
   णिउञ्ज मय्ज्झे य्चडुले मुलाली ।
[2]निषेधबाहुल्यम् इह प्रयोज्यं
   मा मा [3]मुलालिं ण पलिश्वड्ढश्शम् ॥१९॥

क्त्वाप्रत्यये दाणि [1]पलि[य्]च्छिप शे
   [2]गोवड्ढणाहिं हशिदाणि कण्हे ।
क्वचिद् भवेदिश्च इअश्च तस्य
   पलि[य्]च्छिदे शे हशि गोविआहिं ॥२०॥

पलिय्च्छिदाओ हशिआ क्खु ताओ[2]
   [3][तमा]ल-कुञ्जम्हि कुदूहलेण
दीर्घः कणि स्यात् क्वचिदत्र पण्हि
   [4]यणाद्दणाकं पुलिणे क्खु यामि ॥२१

(१६) 1 m. त्तखस्तत्थ, g. तखस्तत्थ. (१७) 1 mss. पद्द. (१८) 1 mss. हाय (g. em, होय्ज्ज). (१९) 1 m. प्रजच्छदि. 2 mss. निषिद्ध, 3 g. पुलालिं. (२०) 1 g. em. पसीदए. 2 g. गोवन्दं नाहिं (गोविन्द लाही). 3 mss. हलि. (२१) 1 mss. हनित्य. 2 m. तुन n. ते. 3 m. ताश्रोर. g. अन्तर. 4 mss. यणाद्दणाके

सम्बोधने कृत अले च ले ले
आहं च हके च हगेऽहमर्थे ।
तुप्फे च तुम्हे जसि युष्मदः स्यात्
द्वौ स्था-वृषोरत्र [च] यूचिण्ट वश्शौ[1] ॥२८॥

भुवो हुवश्चात्र [1]लटि प्रयोज्यः
कृते मृते चात्र गते च रूपम् ।
कडं मडं चात्र गडं वदन्ति
कअं मुअं चात्र गअं तथाऽन्ये ॥२९॥

कुन्तेस्तु कप्पो न च ह्रस्वता स्याद्
ईदूत आतश्च [1]अदेव कापि ।
स्याद्व्यत्ययः कापि सुपो विभक्ते-
र्दीर्घस्तिङः कुत्रचिदेवमन्यत् ॥३०॥

कस्यापि पैशाचिकधीरिहैव
न वेत्ति यो लक्षण-भेदमत्र ।
[1]पैशाचिकानां पुनरग्र एव
निरूपणीयं सविशेषमत्र ॥३१॥

दाक्षिणात्य-पद-सम्वलितं[1] यत्
संस्कृतादिभिरभिच्छुरितं[2] च ।
स्वादुसारममृतादपि काव्यं
दाक्षिणात्यमिति तत् कथयन्ति ॥३२॥

इति प्राकृतशासने कल्पतरौ द्वात्रिंशत्कुसुमैर्द्वितीयशाखाय
[प्राच्या]मागध्यर्धमागधी-दाक्षिणात्याभाषा-निर्णयो नाम
द्वितीयस्तवकः ॥

(२८) 1 m. वश्शौ. g. वस्सौ. (२९) 1 mss. लिटि. (३०) 1 mss. अतेव कापि. (३१) 1 mss. पैचाशिकानां. (३२) 1 g. दाक्षिणपदसम्मलितं (संमिलितं). m. दाक्षिण पद सम्वलितं. 2 g. संस्कृतादिभिछुरितं (अपि च्छुरितं).

तिङ्-सुप्-विभक्त्यादि-विपर्ययोऽपि
　　यथातथं सूरिभिरूहनीयम्[1] ।
सुपां क्वचिल्लोपम् उशन्ति धीरा
　　एद् वा स्त्रियां जस्यपि सर्वनाम्नः ॥७॥

प्रायो भवेत् शङ्करिणी-सदृशे [1]विकर्षो
　　युक्तेपरेऽपि गुरवोऽत्र लघूभवन्ति ।
कामेण डज्झदि क्खु मे हडक्के तवश्शी
　　अङ्गाल-लाशि पडिदे विअ मंश-खण्डे ॥८॥

ग्राम्यं निरर्थकम् अपक्रमं विरुद्धं
　　[1]न्यायागमादि-विकलं विहतोपमानं ।
प्रायः शकार-वचनं पुनरुक्तमिष्टं
　　दोषा पदेऽपि गुणतामिह संप्रयान्ति ॥९॥

[चाण्डालिका]

चाण्डालिकेति प्रथिता विभाषा
　　प्रवक्ष्यते चात्र यथोपदेशम् ।
एषा तु संसिध्यति शौरसेनी-
　　मागध्युपश्लेश-वशेन सम्यक् ॥१०॥

एत्वं स्त्रियां जस्यमि चेह शिष्टं
　　ये इत्थिके तत्थ [य्]चिलं वशन्ति ।
म[य्]ज्झं पि ताणं हलिणा लमन्ति
　　ते लाहिके पेश्क कुडङ्गअस्मि ॥११॥

भवेत् ङसः श्शः पुलिशश्श अत्थे
　　ट्टः स्यात् प्रकृत्या रम हट्ट-तुट्ट[1] ।
अतो भवेत् सावुदपोह पेश्क
　　उअ त्थिए [य्]चन्दु णहङ्गणम्मि ॥१२॥

(७) 1 g: पुरिभि (सूरिभि०) (८) 1 g. शङ्खिलीसपुसे (शङ्करिणी सदृशे). (९) 1 g. स्यादागमादिविकलं विहितोपमानं. (१२) 1 g. हट्ट श्रीट.

कुत्रापि तस्येह भवेद्विकारः
　　शय्यच्चं हला मे घलि णत्थि शामी ।
आधारवाचिन्यपि पञ्चमी स्यात्
　　तुमं घलादो शहि [य्]चिण्ठ दाव ॥१९॥
सोलुक च वा [य्]चिण्ठदि लश्क शेले
　　सम्बोधने नित्यम् अगौरवे त्वात् ।
अले तुमं वम्हणआ णिअय्च्छ
　　प्रायेण देश्या इह काव्यशब्दाः ॥२०॥
एदहि वा एहहि वात्र एही-
　　त्यर्थेऽथ पूर्वापरयोर्विरोधः ।
स्याद्वाक्ययोर्यस्तु स इष्ट एव
　　विज्ञेयमन्यत् कविसम्प्रदायात् ॥२१॥
एकैव सा मागधिकात्र भाषा
　　विभिद्यते पात्र विभेदतस्तु ।
आभीरिका द्राविडिकौत्कली च
　　वानौकसी माण्डुरिकेति नाम्ना ॥२२॥

[आभीरिका]

आभीरिकायामपरं विशेषं
　　वदन्ति केचित् तमिह ब्रवीमि ।
अस्यास्तु सिद्धिः खलु शाबरीतः
　　शषौ पुनर्दन्त्य-स-कार एव ॥२३॥
क्वचित् पुनः कस्य भवेदिह त्वो
　　स्यात् कीचके मध्यम-चस्तु लुक् च ।
एदहि ले कोअअ कीअअ मं
　　पेश्च त्ति भीमेण हओ क्खु कीओ ॥२४॥
आदेरण्येऽत्र न लोप इष्टः
　　क्वचित् प्रयोज्यो द-रयोर्ल-कारः ।
अतो भवेदोद् इह सौतु नित्यं
　　भट्टारकः संकथितोऽत्र भट्टा ॥२५॥

प्राकृतकल्पतरौ

तृतीयशाखा

[प्रथमस्तवके नागरापभ्रंश-विधानम्]

निरुच्यते सम्प्रति नागरादि-
क्रमादपभ्रंश इह प्रसिद्ध्या ।
सर्वास्वपभ्रंशभिदासु सिद्धि-
र्मता पुरोदीरित भाषयोस्तु ॥१॥

अयुजि कखयोरत्रानादौ गवौ तथयोर्दधौ
[1]तदिह निपुणा नाके णागु ब्रुवन्ति सुखे सुघु ।
पदिदु पतिते शोथे सोधु क्रमात् सकलादिके
पुनरपि महाराष्ट्रीं संसाधयेत् सअलादिकम् ॥२॥

फः ष्क-स्कयोर्भवति पुष्कर-मस्करादौ.
त्तस्यापि राक्षस-मुखे स इहोपदिष्टः ।
[1]संदानिते निजगदुः कवयश्छ-शब्दं
छुः शुण्डकेऽपि विरुअं तु मतं विरुद्धे ॥३॥

व्यास-व्याडि-प्रभृतिषु पदेष्वत्र रः स्यादधस्तात्
व्रासु-व्राडि-प्रिय-मृग-समे स्यात् प्रकृत्या रऋध्य ।
देश्या [1]वीलादय इह [2]लता-दुर्वलाद्यर्थकास्ते
वस्त्र-प्रान्ते लघुनि च तथा [3]साहुलिः स्यात् कवीनाम् ॥४॥

स्तोके [1]थोडं स्याच्च भद्रेऽत्र भल्लं
[2]तेरं मेरं च त्वदीये मदीये ।
तस्मिन्नर्थे [तोहरं मो]हरं[3] [च]
केहीत्याद्याः कीदृशीत्यादिकेषु ॥५॥

(२) 1 g. तदिह पुनानाकिणागु (तदिह च पुनर्णाकि णोगु). (३) 1 g. छिपा॰ m. छिदानिदे.
(४) 1 g. वीणादय (रीणादय). 2 g. णताखर्वनाद्यर्थके (न वा सुर्वनाद्यर्थके). 3 m. साहुली, g. माहुली (साहुलिः). (५) 1 g. खोडं (थोडं). 2 g. तेप (तेरं). 3 m. हारं.

ए टास्त्रिषु स्याद् वणए वहूए
पणालिए भिस्-ङि-सुपां पुनर्हिं ।
सर्वत्र बालाहिँ वहूहिँ तेहिं
हे हो ङसे ह्नौं घरहे तथान्यत् ॥१२॥

हं हुं भ्यसः काणणहं णईहं
पक्षे मतं काणणहु' वहूहुं ।
हो हे ङसः काणणहो णईहे
हं हुं च केचिद् वणहं वहूहुं ॥१३॥

सु-स्सौ तथा रुक्खसु रुक्खहस्स
ईदूत ए वा हु विभाषितो हे ।
आमस्तु हं नु वणहं वहूहं
प्रयुज्यते केऽप्यपरे वहुहुं [?] ॥१४॥

रूपं महाराष्ट्रिकयोहनीयम्
आमीह 'ण-ण्हौ [?] इदुदन्तकानाम्
ए अस्य [2]टाभिर्ङसि-ङस्-ङिभिः स्यात्
सर्वत्र रूपं पुरिसे वदन्ति ॥१५॥

टेनास्त्वदुद्भ्याम् [1]असिएण [तुम्हे]
संरक्खिओ रुक्खु [अ आ]सुएण ,
एहिं भिसः स्याद् असिएहिँ जुज्झे[1]
विद्दण्णु मच्चु इसुएहि एसु ॥१६॥

एच स्त्रियां ङौ णइए वहूए
संबोधने हे वणहे वहूहे ।
सुपिह ह्रस्वोऽपि निरुक्त ईदूत्
पूर्वं तथोदाहृतमेव सर्वम् ॥१७॥

(१५) 1 g. णण्हौ मईनदन्तकानां (णण्हौ इदुदन्तकानां). 2 mss. टातिसं सिङसिङभिः (टाभिर्ङसिङस् ङिभिः). (१६) mss. असुमिवणनसा (m. तुम्ह) वकिथओ (g. असिएण यद्वा संरक्खिओ).

इह काममचां लुग् इति विशेषाः[1]
प्रकृति-प्रत्यय-सन्धिव्यपदिष्टाः ।
तदुदाहरणादि लक्ष्म-दृष्ट्या
कतिचित् संप्रतिपादयामि तावत् ॥२४॥

लोपश्चेदिह [रुक्ख] रुक्खउ तथा रुक्खो [1]यदाजागमः
स्याद् होइज्जइ होज्जइ कखु [2]सुघु वो देइव्वहो देव्वहो ।
[3]वालाओ हि वलाउ (?) वालउ तथा वालाउ इत्यादिके
रूपे रूप-विपर्ययः पुनरचाम् उक्ता विशेषा बुधैः ॥२५॥

धातुतो भवति नात्मनेपदं
तिप्-मसोस्तु दि-हुमौ क्रमान्मतौ ।
सो हसेदि हसहुं ण अम्हइ
तद्विधि-प्रकृतिकौ तु मिप्सिपौ ॥२६॥

[1][मिप्]चात्र पेल्लिज्जम हत्थि कण्हें
म्ह-मसस्त्वदेतो [च धणा]इ देम्ह ।
हिर्वा सिपो देहि धणाइँ तासु
हुः स्थस्य तुम्हे तुलहु प्पआसु ॥२७॥

लटि इहि ईस च वालउ [पहु]
हसिहिइ पहु हसीसइ कण्ह ।
क्वचिदपि होस्सइ इत्यपि रूपं
लटि मसि का पुनरत्र कृञः स्यात् ॥२८॥

थक्क ष्ठा अपि तिष्ठतेः पइसरः स्यात् प्रेण सार्धं विशे-
र्वारुण्डः पुनराश्लिषेरिह दृशो छौं देक्ख-पस्सावपि[1] ।
णिच्चयस्यैव वदन्ति दाक्ख-दरसौ तिम्मस् तिमेः स्याच्च वै
[2]ठव्वः स्थापयतेः पुनर्निगदितष्ठावोऽथ[3] वञ्च व्रजेः ॥२९॥

(२४) 1 g. लुग इति विशेपा: (लुग्विभाषा:). (२५) 1 mss. यदङ्गोगम. 2 g. सु × वो (सुअरो). 3 mss. वालाओइव्ववोलुवंलाङ. g. वालाओ (g. वालाओ इतरं तु वालउ). (२६) 1 mss. तिप्सिपौच्च. (२७) 1 mss. पिक् चावपेन्निजदु 2 mss. कक्कन्दुदिताअअघा इ (g. आहि) देसु. 3 g. हिर्वाशिपो देहि. (२८) 1 m. adds. तसुप्पिउ. (२९) 1 g. पुम्मा, m. °पुस सा० for पस स० 2 mss. वञ्चं० 3 mss. °थावोऽथ for °ठावोऽथ.

भुवो भो पुनर्भूर्मतः क्ते ब्रुवो ब्रो
न भो प्रादितः स्यु र्वृषे वंहमाहुः ।
यद् अन्यत्तु तत् संस्कृतं शौरसेनी-
महाराष्ट्र-भाषश्च संसाधयन्ति ॥४॥

उपनागरमत्र संस्कृतादुभयोराहुरनन्तरोक्तयः ।
[1]अथ शासति [2]टक्क-सैन्धवावपि पाञ्चाल-मनुष्य-लक्षणैः ॥५॥

टाक्की पुरा निगदिता खलु या विभाषा
सा नागरादिभिरपि त्रिभिरन्विता चेत् ।
तामेव टक्क-विषये निगदन्ति टाक्का-
पभ्रंशमत्र तदुदाहरणं गवेष्यम् ॥६॥

ये नागर-व्राचडकादयोऽत्रा-
पभ्रंशभेदाः कथिताः पुरस्तात् ।
तद्वद् विशेषाश्रयणेन पाञ्चा-
लिकादयो विंशतिरत्र एव ॥७॥

अत्रादि इडि-बहुलात्र पाञ्चा-
[लिका] तु-भूम्ना खलु मागधी स्यात् ।
वैदर्भिकाम् अल्लघनां वदन्ति
लाटी तु सम्बोधन-शब्दभूम्ना ॥८॥

औड्री तु ईओ-बहुला निर्दिष्टा
कैकेयिका वीप्सित-शब्द-भूम्ना ।
समास-भूयिष्ठ-पदा तु गौडी
डकार-भूम्ना किल कौन्तली स्यात् ॥९॥

एकारभूम्ना निरवावि पाण्डी
स्यात् सैप्पली(?) संयुत-वर्ण-भम्ना ।
कलिङ्गजा हिं-खचिताभिर्भूम्ना
प्राच्या तु [1]सो-वट्ट-पदावलम्बा ॥१०॥

(५) 1 g. om. this hemistich. 2 ms. वुक्क. (१०) 1 g. सोवट्ट (सोरट्ट).

दन्त्योऽत्र सः स्यात् शषयोष्ट-वर्ग्य-
[1]णस्यापि दन्त्यः कथितो न-कारः ।
भार्यादिषु र्यस्य रिअः सनश्च
स्नानादिषु स्नस्य निरूपणीयः ॥३॥

रत्नादिके युक्तविकर्पमाह
गृहे किहं तह्वद् इवे [1]पिवं च ।
कष्टे तथा ष्टस्य सटः पृथिव्यां
निपात्यते [वै][2] पृथुमीति[3] रूपम् ॥४॥

हितपकं हृदये प्रथमे पुनः
[1]पृथुममिच्छति विस्मयसूक्ष्मयोः ।
[2]पिसुमअं [3]सुखमं क्वचिदर्थकं
कुपचि पक्ष्मपदे [4]पखमं मतम् ॥५॥

कार्ये कच्चं [1]तूनं आदिश्यते त्वः[2]
[3]ण्य-ज्ञ-न्यानां ञ्ञो भवेन्नित्यमत्र ।
राज्ञो राचिष्टा-ङसि-ङस्-[4]ङिषु स्यात्
तस्मिन् रञ्ञा राचिना चैवमन्यत् ॥६॥

पैशाचिकं यत् किल शौरसेनं
तस्मिन् ष-सोः स्यात् प्रथमः श-कारः ।
सर्व्वत्र रेफस्य ल-कार एव
ष्कः[1] त्तस्य कौन्तेयक-राक्षसादौ ॥७॥

[1]अहुनि बुधैर्मतमधुना
भवति पिअं तिपि[2] पिबतेः ।
कृत-मृतयोः कड-मड-वद्
गत उदितं गड मानवैः ॥८॥

(३) 1 mss. नेस्यापि (णस्यापि). (४) 1 g. पिवश्च. 2 em. by g. 3. mss. पृहुईति (g. पृथुनीति). (५) 1 g. प्रथुममि० 2 mss. विस्मसत्र'. (g. पिसुमश्रो). 3 m. पथम. (६) 4. g. प्रखमं 1 mss. तून. 2 mss. त्वः. 3 g. ङिसुप्यात्तु. m. ङिसुस्यात्तु. (७) 1 g. ष्का. (८) 1 mss. षण्ठ पि (g. अहुणि). 2 mss. पियषि (ति) पि.

द्विविधं पदशुद्धमिष्यते
मतमेकं पुनरर्द्धशुद्धकम् ।
[1]अपरं तु निरुच्यते चतु-
ष्पद-शुद्धं तदिदं विविच्यते ॥१५॥

[1]यद्येकभाषामयमर्द्धमन्य-
भाषामयं चापरमर्द्धशुद्धम् ।
चतुर्षु पादेषु [1]यदा चतस्रो
भाषा श्चतुष्पाद-विशुद्धमेतत् ॥१६॥

तिल-तण्डुलवद्यदा तु भाषाः
प्रविशन्तीह बहुप्रकार उक्ताः ।
[1]तदशुद्धमुदाहृतं तु काव्यं
तदिह [2]त्वस्य च [कारितं] क्रमेण ॥१७॥

यथा मम—
[1]कमला-काम-[सं]लोल-काम-कला-कुल-कोमलालिकाः ।
कलिकाल-काल-कलिलं मुञ्च[ता]मु मोहकल्लोलम् ॥१८॥

अत्र पाञ्चाल-पैशाचिकाविलाः संस्कृताः [शब्दाः]। सर्वा एव पञ्चपञ्चाशद् भाषाः। संकीर्णः शौरसेनीसंस्कृतयोः संकरो यथा मालती-माधवे (६।१०)—

[1]सरले साहस रागं परिहर रम्भोरु मुञ्च संरम्भं ।
विरसं [2]विरहायासं सोढुं [3]तव चित्तमसहं मे ॥१९॥

[4]एवं भाषाद्वयसंकरो द्रष्टव्यः। तच्च अर्द्धशुद्धं यथा—
भावेण [1]विरह-सिहिणो मणीसु सअणे फुडिअ-पडिएसु ।
कण्ठे केवलसूत्रं [2]विरहिण्याः कालपाश इव ॥२०॥

(१५) 1 g. यपरन्तु. m. indistinct. (१६) 1 ०भाषामवमर्द्ध० (g. नर्द्ध०). 2 g. सदातिस्त्रीभाषा० (१७) 1 ०मुदाहृतामि काव्यं. 2 g. स्वस्य. (१८) 1 mss कमलाकर्मं लोलाकामकला कालरोम-लालीका। कलिकालकालं कलिलं मुञ्चामुमोहकल्लोलं। (१९) 1 mss. साहसवाक्यं (g. सहेस०). 2 mss. विरहायमिसो. 3 g. em. तव. 4 g. एवं भाषा हरशंकारो...तच्च अर्धशुद्धम्। यथा (२०) 1 mss. विरह सिंहिणो मणीसुसयलेफुडिअपडिएसु. 2 g. विरहिण्यास्तु.

RĀMA-ŚARMAN'S

PRĀKṚTA-KALPATARU

TRANSLATION

I. i. Vowels

1. The first *a* of the words of the *samṛddhi* group, is optionally lengthened. What are they ? [They are :] *samṛddhi, prakaṭa, prasiddhi, abhijāti, manasvinī, sadṛkṣa, pratisiddhi.*

Notes : See Vr. I. 2 ; Mk. I. 3. Such a lengthening of *a* in the first syllable, occurs also in Pali (Geiger § 24) and the Asokan Pkt.

2. Others [add to this list] *prasupta* and *pratipad,* while some [add also] *sasya* and *aśva.* [For the latter two the lengthening of *a* is] compulsory before a single consonant. The first *a* of words like *īṣad, aṅgāra, mṛdaṅga, pakva, svapna,* and *vetasa* etc. become *i.*

Notes : See Vr. I. 2-3 ; Mk. I. 3-4. The change of *a* into *ā* in the Pkt. of *aśva* and *sasya,* is called Compensatory Lengthening. It occurs sporadically also in Pali (Geiger § 6). The change of *a* into *i,* occurs also in Pali (Geiger § 19) and early inscriptions including that of Asoka.

3. In words such as *paryanta, śayyā, utkara, vallī, vallarī, āścarya* and *saundarya* etc., [the first *a*] becomes *e.* *Trayodaśa* is also included in this (i.e the foregoing list of words). In other cases [the change of *a* into *e*] may be learnt from the usage.

Notes : See Vr. I. 5 ; Mk. I. 7. The change of *a* into *e* as in *paryanta* occurs in Pali (Geiger, § 27. 5) and the Asokan Pkt. too. *Sejjā* probably comes from **sedyā* < **sadyā* from the root *sad,* to sit, to lie down. Skt. *śayyā* too seems to go back to Mg. **śajjā* < **sadyā* ; cf. *jyotis* from **dyotis.*

4. The first *a* of *vadara* and *lavaṇa* with syllables *da* and *va* respectively, becomes *o.* But in combination with the syllable *yū* of *mayūra* and *mayūkha,* the [first] *a* [in these words], is optionally changed into *o.*

12. The *u* of the words of *puṣkara* group *i.e. puṣkara, pustaka, lubdhaka, muktā, kuṭṭima, tuṇḍa* and *muṇḍa* becomes *o*; others add *kuṇḍa* and *ruṇḍa* to this group.

Notes: See Vr. I. 20; Mk. I. 24. Such a change occurs in Pali also (Geiger § 10. 2).

13. The first *u* of the words of *mukuṭa* group becomes *a*. This rule is optional in caseo of *yudhiṣṭhira*. In *udūkhala*, *u* together with the syllable *du* optionally becames *o*, and the syllable *ru* of *puruṣa* always becomes *ri*.

Notes: See Vr. I, 21, 22, 23; Mk. I. 26, 25, 28. *Puruṣa* becomes *purisa* in Pali too (Geiger, § 29). The comm. seems to include in the gaṇa the word *agaru* instead of *guru,* and leaves out *saukumārya* and *upari* (see Bhāmaha on Vr. I. 22). *Udukkhalam* ascribed to Vr. (I. 21) does not occur in Cowell's ed. which reads in its place *uluhalam* (v.l. *udukhalam*). Our commentator seems to interpret Vr. in a manner different from that of Bhāmaha and Vasantarāja. See Nitti. p. 7.

14. In *madhūka*, *ū* becomes always *u*, but in *nūpura*, *e* is prescribed by the sages in place of *ū*. And in case of *tāmbūla* it becomes *o*; the *ṛ* when it is alone, (*i. e.* not preceded by a consonant) becomes *ri*, otherwise it becomes *a*.

Notes: See Vr. I. 24, 26, 27, 30; Mk. I. 30, 32, 24, 33, 36. The metre of the first two feet seems to be irregular (Nitti, p. 7). *Madhukeṣu* is probably a wrong reading for *madhuke tu*.

15-16. But in case of certain words such as *tādṛśa*, *yādṛśa* *ṛ* preceded by a consonant, is changed into *ri*. But *ṛ* becomes *i* in case of the words of *ṛṣi* group, i.e. *ṛṣi, kṛpā, dṛṣṭi, mṛgāṅka, gṛdhra, śṛṅgāra, bhṛṅgāra, sṛgāla, bhṛṅga, kṛpāṇa gṛṣṭi, pṛthula, kṛṣi, kṛti, vṛṣa, vṛṃhita, kṛta, akṛta, vṛścika, sṛṣṭi* and *kṛtyā*.

Notes: See Vr. I. 28, 31; Mk. I. 37, 34.

17-18. Others add to this *hṛṣṭi*, *samṛddhi* and *prakṛti* also. But in case of words of the *ṛtu* group, the change of *ṛ* to *u* is compulsory. This group includes *ṛtu, mṛdaṅga nibhṛta, pravṛtti, prāvṛt, mṛṇāla, pṛthivī, mṛta, vṛttānta, vṛndāvana, saṃvṛta, jāmātṛka, bhrātṛka, mātṛka* and *prābhṛta*. In case of *vṛkṣa*, *vṛ* is changed optionally into *ru*.

I. ii. Simple Consonants

1. Simple intervocal *c*, *j*, *k*, *g*, *t*, *d*, *p*, *y*, and *v*, are dropped; so does *m* of *yamunā*. [But] in some cases they are retained.

Notes: See Vr. II. 1, 2; Mk. II. 1, 2. The commentator's dictum (*asti sthitir-yatra* etc.) seems to be a quotation from a versified Pkt. grammar now lost.

2-3. In the word *marakata* as well as *madagala*, *k* changes into *g*. The rule about dropping [simple consonants] extends thus far; *y* becomes *j* optionally in *uttarīya*, *-anīya*, and *dvitīya*; and [the words with] *ṭ*, always change it to *ḍ*, and so also does *t* of *patākā*, *prati-* and *vetasa*, but *t* of *prati-* in words of *pratijñā* group, drops.

Notes: See Vr. II. 8, 17, Mk. II. 4, 16, 18, 10; Vr. does not mention *marakata* and *madagala*. Nitti's reconstruction of the stanzas is different.

4. *Ṭh* always changes into *ḍh*; so does *ṭ* of words such as, *śakaṭa*, *śaṭā* and *kaiṭabha*. *Th* of *prathama* and *śithila* always becomes *ḍh*. The learned say that *dh* of *auṣadha* and *nīṣadha* too always changes into *ḍh*.

Notes: See Vr. II. 21, 28, 24; Mk. II. 21, 19, 27.

5-6. In *garbhita* even when the word does not relate to a woman, *t* becomes *ṇ*; *t* of *airāvata* also undergoes the same change. *T* of the words of *kirāta* group becomes *d*. This group includes *kirāta*, *sampad*, *rajata*, *ṛtu*, *tāta*, *susaṅgata*, *samprati*, *saṃskṛta*, *susaṃyata*, *saṃvṛti*, *nivṛti*, *samprata*, *hata* and *āgata*. More such words may be gathered from the usage.

Notes: See Vr. II. 10, 11, 7; Mk. II. 11, 7. The word *garbhita* has been wrongly written in the mss. as *garvita*. But as on several occasions they confuse between *va* and *bh*, this word has been emended. See v.l. on I. 18; V. 10 etc. The first pāda has one hypermetric syllable. RT.'s *kirātādi* gaṇa is Vr's *ṛtvādi*.

7. *B* of *kabandha* changes into *p* or *m*, *p* changes into *v*, and so does *bh* of *kaiṭabha*. *K* of *śīkara* as well as *ph* [in general] becomes *bh*, but in case of *śephālikā* this change is optional.

15. Some say that *l* of *lāṅgulaka*, *lohala* and *lāṅgalaka* always becomes *ṇ*. Sibilants in *śāvaka*, *ṣaṭ* and *saptaparṇa* change into *ch* while, [*d*] of *daṇḍa*, *dolā* and *daśana* becomes *ḍ*.

Notes : See Vr. II. 40, 41, 35 ; Mk. II. 39, 40, 34-35. Cowell in his edition of Vr. wrongly reads *lohala* (made of iron) as *lāhala*, though his mss. DE give the correct form. This incorrect form appears in the current edition of Hc.'s grammar too. Mk. (comm. on II. 39) however reads this correctly.

16. In *manmatha* *m* becomes *v* ; *p* of words of *paruṣa* group will change into *ph*. *V* of *visinī* becomes *bh*. *V* (lit. in the sound before the conjunct consonant) will always be *bh* in *vihvalo*, and when *i* stands before a conjunct consonant it will be changed into *e*.

Notes : See Vr. II. 39, 38 ; Mk. II. 38, 36, 37. For *paruṣa* becoming *pharusa* in Pkt. see NŚ. XVIII. 15. According to Vr. (III. 47.) *vihvala* becomes *vebbhalo* and not *bhembhalo* as RT. says. See Pischel, § 209. Mk. ignores this latter form, but does not mention Vr.'s *vebbhalo* either.

Here ends the second Posy consisting of sixteen flowers, of the Wishing-tree in the Instruction of Prakrit.

I. iii. Conjunct Consonants

1. *N*, *m* and *y*, when they are the second element (lit. below), and *r*, *l*, and *v*, when they are either the first or the second element, and *k*, *g*, *d*, *p* when they are the first element of a conjunct consonant, disappear, and so do *ś*, *ṣ*, and *ñ* of *sarvajña* and *manojña*.

Notes : See Vr. III. 1, 2, 3, 5 ; Mk. III. 2, 3, 1, 5.

2. From *śmaśru* and *śmaśāna* the first *ś* drops and so does *s* of *smara* and *smera*. And *m* drops from *ghasmara* and *h* from *madhyāhṇaka* ; but from *vihvala*, *h* drops optionally. *R* may drop from *dr*, and *pa* always drops from *vanaspati*.

Notes : See Vr. III. 6, 7, 47, 4 ; Mk. III. 7, 8, 63, 4.

saṃvarta, saṃkīrtana, vartikā, āvarta, kīrti, vartamāna, pūrti, vartika(?), kartarī. Vṛnta will have its *t* as *ṭ*, and *ṭh* will occur in *asthin*, and *bhindipāla* will take *ḍ* [for its *d*].

Notes : See Vr. III, 24, 22, Mk. III. 27, 13. Vr. III. 45, 46 ; Mk. III. 65, 16 ; *aṭṭhi* > Bengali *āṭhi* (seed).

10. *Ḍ* is substituted for *rd* in words like *garta, sammarda, gardabha, vitardi, vicchardi, kapardaka*, and *ḍh* is prescribed for *rdh* and *gdh* in words other than *snigdha, govardhana* and *nirdhana* etc.

Notes : See Vr. III. 26, 25, 12, 3 ; Pu. III. 5 ; Mk. III. 29, 30, 35. *Viaḍḍha* probably gives rise to Bengali *veāḍā* (obstinate).

11. *Ñc* of words *pañcāśat* and *pañcadaśa* as well as *mn, ny* and *jñ* change into *ṇ*. So does *hṇ* of *cihṇa* ; *st* becomes *th* except in *stamba. P* or *t* is substituted [for *tm*] in *ātman*.

Notes : See Vr. III. 2, 44, 33, 34, 13, 48 ; Pu. III. 16, 18 : Mk. III. 57, 47, 16, 61. *Saṇṇā*>OB. *sāṇa* (hint) ; *hattho*>NIA. *hāth, hāt* (hand).

12. In words *māhātmya* and *tādātmya* one always substitutes *p* [for *tm*], and the same is substituted for *ṭm* in *kuṭmala* also. *Sp* and *sph* become *ph*, but in the place *sp* sometimes *si* occurs. *Bh* replaces [*hv*] in *gojihvikā* and *gahvara*.

Notes : See Vr. III. 48, 35, 36 ; Pu. III. 12 ; Mk. III. 60, 61, 48, 50, 62.

13. There occurs *r* for *ry* in *tūrya, paryantaka, dhairya, śauṭīrya, āścarya, saundarya*, etc. The learned think that this rule is optional in case of *sūrya*, while in words of the *caurya* group *rya* always becomes *ria*.

Notes : See Vr. III. 18, 19, 20 ; Mk. III. 21, 22.

14. [The *caurya* group includes] *cauryam, śauryam, vīryam*, and *āścaryam* also is included by some in this group. In *paryasta, paryāṇaka* and *saukumārya, ry* becomes *l*, but the change in *paryaṅka* is optional.

Notes : See Vr. III. 20, 21 ; Mk. III. 23, 24, *Pallaṅka*>Beng *pālaṅ* (cushioned bed).

15. In place of *hvo*, and in words like *vāṣpa, kārṣāpaṇaka* and *kuṣmāṇḍaka* in the feminine gender, *h* occurs. The conjunct

I. iv. Doubling of Consonants.

1. Stops which remain after the elision of an element of conjunct consonants as well as stops which remain under the rule relating to conjunct consonants beginning with *k* etc., will be doubled. But in case of words of the *nīḍa* group, the consonants may be optionally doubled, and the same is the case with the second element of a compound word and with words of the *sevā* group.

Notes: See Vr. III. 50, 52; Pu. III. 21, 23; Mk III. 69, 71, 76, 75.

2. Words of the *sevā* group are as follows: *sevā, īśvara, puṣya, eka, viśvāsa, pakka, aśiva, duḥkhita, trailokya. daiva, aśvaka, karṇikāra, sasya, kautūhala.*

Note: See Pu. III. 22; Vr. and Mk. As in 1.

3. Prakrit grammars on the basis of some examples, prescribe also the doubling of the first letter of a word preceded by another word. But the doubling does not take place in case of *r* and *h*, and after an anusvāra and in the substitute of the root *jñā*.

Notes: See Vr. III. 54, 55, 56; Mk. III. 73, 74; *sassa* <Beng. *śāś* (kernel),

4. When an aspirated stop is doubled, its first element becomes a non-aspirate (lit. in the doubling second and the fourth of the group, the first part becomes the first and the third respectively).

Notes: See Vr. III, 51; Pu. III. 20; Mk. III. 70; *vuḍḍho*>Beng. *vuḍā*, Hindi. *vuḍḍhā*.

Here ends the [fourth] Posy on Doubling of Consonants, consisting of four flowers, of the Wishing-tree in the Instruction of Prakrit.

6. In Pkt. the word *vahiḥ,* they say, will be *vāhiraṃ,* and *vahī.* The visarga after *a*, in words such as *sarojaka* will become *o* optionally.

Note : See Mk. IV. 6.

7. There will always be *tti* in place of *iti* immediately after a word, but after an anusvāra an elision [of *i*] is desired. And the wise always desire *vi* in place of *api* immediately after a word ; but after an anusvāra it will be *pi.*

Notes : See Vr. I. 14 ; IV, 28, Pu. IV. 5, 3, 4. Mk. I. 17, VIII. 17. Vr. ignores the second part of this rule.

8. *Ū* may replace the prefix *upa*, and *o* may optionally be substituted for the prefixes *apa* and *ava.* And in the word *Mahārāṣṭra*, *r* and *h* may be transposed, and so may be *r* and *ṇ* in *Vārāṇasī.*

Notes : See Pu. IV. 22. Mk. IV. 33, 31, 56.

9. The same (transposition) of *r* and *ṇ* will take place in case of *kareṇu*, and in case of *ālāṇa*, *l*, and *ṇ* will be optionally transposed. *Lina* of the word *malina* will be optionally *ila*, and the *dakṣiṇa* may have *dakkha* and *dāha* in place of *dakṣa.*

Notes : See Vr. IV. 28, 29, 31, Mk. IV. 55, 58, 63,

10. The word *gṛha* except when it is followed by *pati* becomes *ghara.* In *Bṛhaspati*, *b* and *h* will be changed into *bhaa.* In words like *Hariścandra*, *ś* is dropped, and in words indicating numerals *y* is dropped together with the letter which follows it.

Notes : See Vr. IV, 32, 30 ; Mk. IV, 61, 62, III, 10, IV, 8.

11. In the word *udumbara*, *d* is optionally dropped, and the same is the case with *ja* in *bhājana* and with *y* in *kālāyasa* and *kiśalaya*. And *v* together with *a* following it, is dropped optionally in words like *yāvat.*

Notes : See Vr. IV. 2, 3 ; Mk. IV. 7, 12, 10, 9.

12. The final consonant is dropped. Feminine words ending in consonants except *vidyut* and *taḍit* have *ā* in place of the consonant lost. Feminine words ending in *r*, will have *rā* in its place, and the final consonant of *kṣudh* will be *ha*, and the final vowel

18. The suffix *matup* is represented by *ālu*, *illa* and *vanta*, and *āla*, *ilta* and *manta* too are so used. These in all are six [to express *matup*]. The words like *hanumat* etc. will however be *haṇumā* etc., though some will have *haṇumanta* etc.

Notes: See Vr. IV. 25; Pu. IV. 29; Mk. IV. 42, 43.

19. Words such as *lajjāluka* etc., will take in feminine the suffix *in*; but the form *mālāvaī* (*mālāvatī*) is due to the Sanskritic tradition. The suffixes *alla* or *ella* are used pleonastically. Śākalya and Māṇḍavya however allow *ha* in such a case.

Notes: See Pu. IV. 30. Mk IV. 45, 48, 49.

20. The word *kṣatra* forms its feminine with the suffix *iṇī*. Sometimes the suffix *la* is added to words *pīta*, *vidyut* and *harit*. Similarly *ra* is added to words of *sukha* group. In *vṛnda*, *ra* is added to *da*.

Notes: See Vr. IV. 26; Mk. IV. 50, 54.

21. To indicate connexion the suffix *ima* or *illa* is used while the suffix *ulla* is used to indicate anything belonging to. The suffix *a* is used in the sense of contempt and pity. The two, *maïam* and *maam* are used for the suffix *maya*(*ṭ*).

Notes: See Vr. IV. 25; Pu. IV. 31, 32; Mk. IV. 47, 46, 51 (comm.). The example of the *ka*, in contempt *caṇḍālao vollahao mama* (My wretched lover is a Caṇḍāla *i.e.* a person as cruel) seems to be a quotation.

22. The ancients prescribe *avanta* here (i. e. in Pkt.) in place of *tṛn*; in the sense of habit the wise have always the suffix *ira*. The suffix *ktvā* (*lyap*) of the indeclinable perfect participle would be substituted by *ia*, *tūṇa* and *ūṇa* and also sometimes by *uāṇa*.

Notes: See Pu. IV. 23, 27; Mk. IV. 40. 41, 36, 37.

23. Some authorities according to the teachings of Śākalya and Māṇḍavya prescribe *tum* in the sense of *ktvā*. *Āra* is optionally added to words like *mādhya*. This optional addition may in practice come under the rule of sandhi.

Notes: See Pu. IV. 24; Mk. IV. 38.

24. Words of the *draṃṣṭā* group, will have irregular forms such as *dāḍhā*, *dhuā*, *eṇhi*, *ṇaḍāla*, *goso*, *kandoṭṭham*, *māmī*, *piusī*, *golā*.

plural is *e*, but terminations of the nominative and accusative plurals are sometimes elided, and that of the locative and instrumental singular and the ablative plural are also dropped. In case of the locative singular *e* becomes the termination, and in cases of the instrumental singular and genitive plural *ṇ* is always added to the terminations. Before terminations of the genitive singular and plural, as well as the ablative plural, the final vowal of the base is lengthened.

Notes: See Vr. V. 1, 2, 4, 9. 6, 8, 11; Pu. V. 8, 10; Mk. V. 1, 3, 4, 10, 14, 5, 12, 13. As has been pointed out by Nitti, the loss, in Pkt., of case-endings of the locative, instrumental, accusative and the ablative singular, is difficult to be accepted.

3. In words ending in vowels, the termination for the instrumental and locative singular, will always be *e*, and an anusvāra will be the termination for all words in the accusative singular. The termination for the instrumental plural is *hiṃ* and of the ablative singular is *du*, *do* and *hi*, and for the ablative plural, it is always *hinto* and *sunto*.

Notes: See Vr. V. 12, 5, 6, 7, Pu. V. 3-6, 9; Mk. V. 11, 4, 6, 7, 8,

4. The termination for the genitive singular is *ssa* and that for the genitive plural is *ṇam*. The wise prescribe *mmi* for the locative singular and *su* for the locative plural. Words ending in *i* and *u* lengthen their final vowel in the nominative singular and in the instrumental and locative plural. The termination for the genitive and ablative singular is always *ṇo*.

Notes: See Vr. V. 8, 9, 10, 4, 18, 14; VI. 60. Pu. V. 16, 21-23. Mk. V. 9, 5, 10, 14, 22, 19.

5. Words ending in *i* and *u* have their nominative plural with *ṇo*, *vo* and *o*, and before *vo* and *o* the final vowel may also be *a*. Before *vo* and *o* and when the termination of the nominative plural drops the final vowel is lengthened. Thus six are the forms in the nominative plural e.g. *rāū*, *rāuṇo*, *rāūvo*, *rāūo*, *rāavo*. *rāao*. The instrumental singular has the termination *ṇā* and the accusative plural *ṇo*, and such is optionally the case with the ablative and genitive singular.

Notes: See Vr. V. 16. 18, 17, 14; Pu. V. 17, 20; Mk. V. 20, 21. 17, 19. The examples given in the commentary (*aggī*

singular; nominative and accusative plural, and the genitive singular it may be *ū*. Words like *bhrātṛ, jāmātṛ, pitṛ* will have *ara* [instead of *ṛ*]. But in the nominative and the vocative singular they may have *ā* as the termination.

Notes: See Vr. V. 1, 33 ; Pu. V. 24-27 ; Mk. V. 38, 40, 39, 41.

11. In declension the word *mātṛ* always changes *ṛ* into *ā* and the same is the case with *yātṛ, nanāndṛ* and *duhitṛ*. The word *rājan* has *ā* and *o* [as terminations] in the nominative singular, *ṇā* in the instrumental singular, *ṇo* in the nominative and accusative plural and the genitive singular, and *ṇam* in the accusative singular as well as in the genitive plural.

Notes: See Vr. V. 32 ; Pu. V. 33-35 ; Mk. V. 42, 43, 44, 46, 45. Pischel, §399.

12. In the vocative case singular one may have an anusvāra. Before *ṇo* of the nominative and accusative plural and *ṇam* of the genitive plural there will be an *ā*. *Ṇa* is optionally doubled in the instrumental and genitive singular, and in that case *ja* is dropped ; but when the doubling does not occur, *i* always comes [in place of *ja*].

Notes: See Vr. V. 37, 39, 33, 40, 41 ; Mk. V. 51, 49, 46-47, 48.

13. *Rājan* may also be declined like a word ending in *a*. Words ending in *an* are to be declined like *rājan* except for *i* and doubling of *ṇa*. In the masculine gender *an* may be changed into *āṇa*. In this case one will have *appāṇo* in place of *ātman*.

Notes: See Vr V. 45 ; Mk. V. 50, 53.

14. Words known as the *ṣaṭ*, drop their terminations for the nominative and accusative singular ; but there will be no *ā* or *e* in the declension and *ṣaṣ* will be *chaa*. In the feminine gender *ṣaṣ* will be *cha* before the terminations of the instrumental and locative. But *pañca* and such other words will take *a* in these cases before their terminations.

Notes: See Mk V. 125, 128, 124. Vr. is silent on this rule. The term *ṣaṭ* means words ending in *ṣ, n* and *-ati*. See Pāṇini I. i. 24-25. Nitti understands this differently.

15. Words of *sarva* group i.e. pronouns will take *e* in the nominative plural and *mmi, ttha* and *ssiṃ* in the locative singular.

feminine change *ta* into *sa*. The pronoun *adas* may be *aha* in the nominative singular, but it becomes *amu* before all terminations.

Notes : See Vr. VI. 18. 20, 22, 21 ; Pu. V. 70. 71, 72 ; Mk. V. 75, 76. 77, 78, 79, 80. An interesting quotation by the commentator, is as follows: *Lakṣyā' nurodhat iha kaścid āha 'lakkhijjae esa gaā Harissa' / syād etadaḥ strīviṣave' pi esa naitan matam Prākṛta-śāsanānām //* In this connexion some writers on the basis of the example *lakkhijjae esa gaā Harissa,* (Hari's mace is being seen) said that from the base *etad* one can also have *esa* in the (nominative singular) feminine. This view however is not accepted by the grammars of Pkt.

20. Before terminations, *tri* and *dvi* will respectively be *tī* and *do*, but in the nominative and accusative plural, *tri* will be *tiṇṇi dvi* will have four forms such as *ve, doṇṇi, viṇṇi* and *veṇṇi.*

Notes ; See Vr. VI. 54, 55, 56, 57 ; Pu. V, 79, 80 ; Mk. V. 113, 115, 116. The difficulty about the interpretation of the rule is gone after its emendation.

21. The wise say that in these two cases some admits in Pkt. (in the nominative and accusative) four forms for *catur*, such as *cattāro, caturo, cattāri* and *cattari.*

Notes : See Vr. VI. 58 ; Pu. V. 81 ; Mk. V. 119, Vr. knows only *cattāro, cattāri.* Mk. adds to them *cattārā, cattāre.* Pischel recognizes only the first two (see § 439).

22. The three words denoting numbers (two, three and four) will have the termination *ṇṇaṃ* in the genitive. These will be equally used in the three genders. *I* of *dvi* in the first part of a compound will be *u* or *o*. Words *bhavat* and *bhagavat* will have *ā* as the termination of the nominative singular.

Notes : See Vr. VI. 59 ; Pu. V. 82 ; Mk. V. 121, 117, 118.

23. In the vocative singular these two words (lit. here) will have an anusvāra as the termination, and in the instrumental singular, nominative and accusative plural, the termination will be *dā*, and in the ablative and the genitive singular and it will be *do.* According to the teaching of Śākalya and Māṇḍaya these are also included in the Pkt. grammars.

Notes : See Mk. V. 52. Nitti's emendation is different.

accusative singular, *maṃ*, *māṃ*, *ahammi*, and *ṇaṃ* the five forms in all.

Notes : See Vr. VI. 40-42 ; Mk. V. 97, 101, 98-100.

31 In the accusative plural there will be *amhe* and *ṇo*, in the instrumental singular, *me*, *mae*, *mai*, *ṇo* and *mamāi*. In the instrumental plural they have *amhehiṃ* and *amhehiṃ*. These are the opinions of the wise.

Notes : See Vr. VI. 43-46 ; Mk. V. 102, 103, 104, 105.

32. In the ablative singular there will be *mamādo*, *mamādu*, *matto*, *maitto*, *mahi*, the five forms. The termination of the ablative plural will be *hinto* and *sunto* added to *amha* its first element.

Notes : See Vr. VI. 48, 49 ; Mk. V. 106, 107.

33. The wise prescribe the four forms of the genitive singular such as *maha*, *majjha*, *me* and *mama*. In the genitive plural the wise speak of forms like, *amhāṇa*, *amhoṇa*, *amho* and *ṇa*.

Notes : See Vr. VI. 50, 51 ; Mk. V. 109, 110.

34. In the locative singular there are two forms : *mamassiṃ*, *mamammi* and in the locative plural *amhesu*, and *amhosu*. In the use of these two [pronouns] there will be similarity in all the three genders. Sometimes terminations drop from them due to special causes.

Notes : See Vr. VI. 52, 53 ; Mk. V. 111, 112. The new reconstruction of the passage removes the difficulty of interpreting it. Cf. Nitti.

35. Sometimes the cases are transposed in use, as some learned persons will say for *vilocanābhyāṃ piba Kṛṣṇarūpam*, *viloaṇesuṃ piva Kaṇharūvaṃ* (Drink the beauty of Kṛṣṇa with the two eyes).

Notes : See Mk. V. 133.

Here ends the [sixth] Posy on Declension, consisting of thirty-five flowers, of the Wishing-tree in the Instruction of Prakrit.

tions may also be *ssaṃ*. And for the first person the termination will be also *hissā* and *hitthā*. In the future etc. (i. e. the optative and the simple future also) *hi* and *ssa* will be preceded by *ī*, according to many [grammarians].

Notes : See Vr. VII. 13-15 ; Pu. VI. 14, 15, 16, 17 ; Mk. VI. 24-26.

7. The roots *kṛ*, *dā*, *śru*, *vac*, *rud*, *gam*, *dṛ*, *muc* and *prekṣ* in the future tense will be *kāha*, *dāha*, *soccha*, *voccha*, *roccha* and *gaccha* etc.

Notes : See Vr. VII. 16 ; Pu. VI. 19, 20 : Mk. VI. 28, 29.

8. *Śru* etc., keep the same form in the future of all persons, but in this case the anusvāra drops, and the insertion of *hi* is optional. The three terminations of the third, second and the first persons in the imperative, are respectively *u*, *su* and *mu* in the active and middle voices.

Notes : See Vr. 17, 18 ; Pu. VI. 18. 22 Mk. VI. 30, 31.

9. In the second person singular [of the imperative mood] the termination *hi* will be used after the monosyllabic roots in the active and middle voices. Sometimes the termination may drop and then *a* will replace it. The termination of the imperative plural will be *ntu*, *ha* and *mo*. But in the future not relating to the present day, one may employ terminations like *jja* and *jjā*.

Notes : See Vr. VII. 19. 20; Pu. VI. 23, 28; Mk. VI. 37, 33-35.

10. Before these suffixes there will be *e* in the present potential etc. In the imperative mood and in the present tense one uses in the three persons *jjo* and *jjāhi* in the future tense etc. But in the conjugation in the future tense, of roots with many vowels, *jjo* and *jjāhi* are not used.

Notes : See Vr. VII. 21-22 ; Pu. VI. 29 ; Mk. VI. 35-36.

11. One may use these two substitutes *jja* and *jjā*, for indicating the conditional in case of the roots which are not manosyllablic. *Ihi* is the suffix that forms the future in the passive voice in the three persons.

Notes ; See Vr. VII. 22 ; Pu. VI. 29 ; Mk. VI. 39.

I. viii. Substitution of Roots

1. In all tenses and moods *bhū* will be *ho* or *hu*. Preceded by *pra-* etc., it will be *bhava*, and there will be, besides, the form *duppahava* (*duṣprabhava*. Skt.) and in the past participle (*kta*), it will be *hū*. But after *prādus*, *āvir*, *sam* and *ud*, it will not change. And *tvar* will always change to *tuvara*, and in the past participle it will be *tura*.

Notes : See Vr. VIII. 1-5 : Pu. VII. I, 2. Mk. VII. 1-4, 6, 7.

2. *Ghūrṇa* will be *ghola* as well as *ghumma*, and *nud* will be *ṇolla*, and *pāta* will be *phāla*, while *vṛṣ*, *kṛṣ*, *mṛṣ* and *hṛṣ* will change *ṛ* into *ari* [and the resultant forms will be *varis*, *karis*, *maris* and *haris*].

Notes : See Vr. VIII. 6, 7, 10, 11 ; Pu. VII. 4, 19 ; Mk. VII. 8, 9, 11, 53, 54. √*ghola* occurs in Beng. *ghol* (buttermilk) and *gholā* (turbid). Grierson seems to equate *pāṭa*, and *pada* of Vr. (VIII. 10).

3. When not preceded by a prefix, *smṛ* will be *bhara* or *sumara* ; and according to some authorities, when preceded by *vi* it will be *vissara* and *vīsara*. And roots ending in *ṛ* will end in *ara*.

Notes : See Vr. VIII. 18 ; Pu. VII. 20, Mk. VII. 14, 16, 54.

4. *Kṛ* will change also to *kuṇa*. But in the gerundive adjective (*tavya*) infinitive (*tumun*) and indeclinable perfect participle, (*ktvā*) and in the past and future tenses it will be *kā* while in the past participle it will be *ka*. *Grah* will be *geṇha* and *hiṇṇa*, but before gerundive adjective infinitive and indeclinable perfect participle, it may be *ghe*.

Notes : See Vr. VIII. 13, 17, 15 16 ; I. 27, Pu. VII. 5, 6, 8, 7 ; Mk. VII. 112 114, 96, 97 ; I. 36 ; for *hiṇṇa* Mk. and Pu. have *hinda*.

5. *Jṛmbh* will change into *jambhāa*, but according to Kātyāyana it will be *jambhā*, and according to the wise, the rules of Prakrit do not permit these substitutes when the root is preceded by a prefix.

Notes : See Vr. VIII, 14 ; Mk. VII. 32, 33. Kātyāyana mentioned in the text seems to be the author of the PM.

13. *Dā*, *Dhā nī* and *ḍi* will, in their conjugation, have *e* for *ā*, and *l* of *jalpa* will change to *m* The final consonants will always, be *ḍa* in roots *pat* and *sad*, and in *kvath* and *veṣṭa* they will be *ḍha*.

Notes: See Vr. VIII. 24. 51, 39, 40; Pu. VII. 12, 11; Mk. VII. 19, 74, 70, 71.

14. The *tha* of *katha* will be *h*, and according to Śākalya *chid* and *bhid* meaning 'piercing' will take *nda* for *da*, and there will be doubling in case of roots like *śak*, and *vṛdh* will have *ḍha* and *veṣṭa* will take *lla* after *sam* and *ud*.

Notes: See Vr. VIII. 38, 52, 44, 41; Pu. VII. 11; Mk. VII. 66, 84, 75, 72.

15. *Nṛt* and *vraj* will have *cca*, and *budh* and *yudh*, *jjha* and so will be *ḍh* in case of *śudh*, *gṛdh* and *sidh*. There will be an optional doubling [of the second consonant] in case of roots of the *gam* group. These are *gam*, *sam*, *vam*, *bhaṇ* and *sphuṭ*.

Notes: See Vr. VIII. 47, 48; Pu. VII. 29; Mk. VII. 79, 77.

16. The same rule [of doubling] is prescribed by the wise for *mil* after *pra* etc., and for *han*, *khan*, *cal*, *vac* and *vad*. Of these, *han*, and *khan* will change the *n* into *m*, and *cal* and *vac* their final sound to *l*, *vad* its *d* to *c*. Besides these the first vowel of *vac* and *vad* will change to *o*. And the final consonant of the *bhuj* group will elide before the indeclinable perfect participle, gerundive adjective and infinitive.

Notes: See Vr. VIII. 56; Pu. VII. 31; Mk. VII. 87, 90. 93. 92, 91, 89.

17. The final consonant, will be doubled and the first vowel will be changed to *o* in case of the roots of the *bhuj* group; because these are included in the *puṣkara* and the *sevā* groups. *Bhuj*, *rud* and *muc* will, therefore change their *u* to *o*, and the root *dū* will take *ma* or *mm* after it.

Notes: See Vr. VIII. 55, 8; Mk. VII. 102, 10.

18. [The roots] *ji*, *tu*, *hu*, *śru*, and *dhū* will take *ṇa* and shorten the vowel; and *jaa* may be substituted for *ji*, and *dhua* and

voice *dṛś* will be *dāva.* Vowels [of the root in conjugation] may sometimes change to *ā*.

Notes : See Mk. VII. 178, 106, 102.

25. *Śak* will be changed to *tua*, *tira* or *tara*, and *mṛd* to *mala*. *Pluṣ* will be changed to *bhīsa* and *khuppa*, and *chatta* and *chakka* will be substituted for *tyaj*.

Notes : See Vr. VIII. 70, 50 ; Mk. VII 55, 73, 46, 104.

26. *As* and *krudh* will change respectively to *accha* and *dhukka*. *Sṛp* will be *sappa* and *sakka*, and *kṣud*, *khumma* and *khunda*. *Toḍa*, *tuḍa*, *tuṭṭa* and *thoḍa* will be the substitutes for *truṭ*.

Notes : See Mk. VII. 116, 22, 47, 52, 64.

27. The wise say that *rāj* will be *reha*, *kṛṣ* will be *kaḍḍha*, and *rādh*, *ṛandha*. Besides these they have prescribed that *krīḍ* will be *kīla*, *khac* will be *khaura*, and *skhala* will be *khuda* and *khunda*.

Notes : See Mk. VII. 103, 76, 99, 127.

28. *Ghrā* will be *jighra*, *īri* will be *ṇolla* and *pella*, and *svap* will be *sua*, *so* and *soa*. *Sah* before *tavya*, *tumun* and *kta*, will optionally be *soḍha*, and *vah* too before these will be *voḍha*.

Notes : See Mk. VII. 43, 58, 50.

29. *Ālukkha* and *phaṃsa* will be substituted for *spṛś*, and the other two substitutes for the same are *chiva* and *chua*. But in the passive voice and in the past perfect participle (*kta*) substitutes for the same are *chippa*, *chikka*, *chitta* and *chiva*.

Notes : See Mk. VII. 144, 169, 176, 183,

30. *Stu* will be *thuṇa* and *thuva*, *kram* will be *phulla* and *cappa*. But the latter root (i. e. *kram*) after *ā* will be substituted by *añca* and *volla*, and *mīl* after the prefix *saṃ* will be *gala*.

Notes : See Mk. VII. 65, 135, 134.

31. *Vi-ghaṭ* will be *vijjha*, and the causative of *ud-ghaṭ* will be *oggha* ; *ā-jñā* will always be *ahisāha* and *ā-ruh* will be *valagga*, *cumma* and *allūḍha*, and *vi-nam* will be *vāṇa*.

Notes : See Mk. VII, 109, 110, 136. The commentary is silent on *ahisāha*.

41. *Prati-pāli* will be *virīha* and *viramāla* ; *pīḍ* in the causative, will be *pīla*, *iṣ* will be *asāa*, and *prati-iṣ* will be *oggaha*.

Notes : See Mk. VII. 158, 132.

42. Besides these there are other alternative forms of these roots, according to Śākalya and Māṇḍavya, and similarly there are forms according to Kātyāyana. These are to be learnt from the usage.

Here ends the [eighth] Posy on the Tenses and Moods, of the Wishing- tree [in the Instruction] of Prakrit.

I. ix. Particles

1. Now the rules regarding the particles are given here. *Hum* is used to express giving, questioning, and ascertaining. *Hūṃ* is used to express sending back, surprise and suggestion. *O* also is to express suggestion, suffering and doubt.

Notes : See Vr. IX. 1, 2, 4 ; Mk. VIII. 1.

2. *Ccea* and *ccia* are both used in affirming with certainty. In questioning *kiṇo* and *kīsa* are used. *Avvo* is used in reflection and indication of distress, and *kiṃ* in questioning, in ascertaining and in blaming.

Notes : See Vr. IX. 9, 10 ; Pu. VIII. 2 ; Mk. VIII. 19, 16, 23.

3. In addressing anyone the two particles *ae* and *vale* are used. *Ālāhi* is used in stopping anything. In addressing anyone *re* is [also] used, and in a quarrel *are* is used and *hire* is used in calling anyone loudly.

Notes : See Vr. IX. 12. 11, 15 ; Mk. VIII. 26, 3.

4. *Thū* is used in censuring, *hā* in grief and *ṇu* as an expletive or in the sense of Skt. *vā*. *Va*, *vva* and *vā* are used in the sense of *iva*. *Hare* is used in insulting, and *ṇūṇaṃ* in the sense of certainty.

Notes : See Vr. IX. 12, 11, 15.

5. *Khu* and *hu* are used in reflecting, and also in certitude and doubt. *Navara* and *ṇavari* are in the sense of only and

II. i. Sauraseni

1. [The Rules treating] the Śauraseni [dialect] are now being composed. The language treated before (i. e. Mahārāṣṭrī) is indeed its basis. In words such as *vetasa, aṅgāra*, and the like, the first *a* does not become *i*, nor does it change to *o* in words like *caturthī* and *vadara* etc. (Cf. I. i, 2, 5 and 4).

Notes ; See Vr. XII. 2, 32 ; Pu. IX. 1, 2, 3, 1 ; Mk. IX. 1, 2.

2. In words *yathā* etc., the final *ā* is sometimes shortened Except in the word *kiṃśuka*, the *i* in the words *piṇḍa* etc., does not become *e*. In the words *tuṇḍa*, *u* sometimes become *o*. *Udūkhala* does not become *okkhala*, nor does the long *ī* in *kīdṛśa* and *īdṛśa* become *e* (Cf. I. i, 6, 7, 8, 11, 13, 10).

Notes : See Pu. IX, 6 ; Mk. IX, 4, 5. 6, 7, 8. It is not clear from the text whether *d* of *īdṛśa* and *kīdṛśa* is to be retained, But Mk. (IX, 8) has *īdisaṃ*, Cf. Nitti. *Udūkhala* has become *uḍūkhala* (possibly wrongly) in Mk.

3. The *a* which has been prescribed as a substitute for *u* in *mukuṭa, yudhiṣṭhira* and *upari*, does not occur in this dialect, nor is the change of *u* in *puruṣa* [to *puriṣa*] to be made. The words such as *yādṛśa* and *tādṛśa* etc., are to be included in the group of words (*gaṇa*) beginning with *ṛṣi* (Cf. I. i. 13, 15).

Notes : *na covikārāḥ=na ca-u-vikārah*. See Mk. IX. 10, 9. 19.

4. [The *e* of] *vedanā* and *devara* does not become *i*. *Rukkha* is the substitute for *vṛkṣa*. In *daiva* [the *ai*] does not become *aï*, nor does the *k* of *prakoṣṭha* become *v*. In the words *pauruṣa* etc., [the *au*] does not become *aü*, nor in the *gaurava* does it become *ā* (Cf. I. i. 19, 18, 21, 22, 23, 24).

Notes : See Mk. IX. 11, 17, 13, 12. 14, 15.

5. Now we come to the single intervocal consonant. It is prescribed that *t* becomes *d*. The *th* of *prathama* also becomes *ḍh* [as in M]. In the word *garbhita*, the *t* becomes *ṇ*. Except in

9. Now about the substitutes for a conjunct consonant in any position in a word. In the word *utthita* there is no [change of *tth* to] *ṭṭh*. In the word *sphoṭaka*, *kh* is not substituted [for the *sph*], nor is *jj* substituted [for *ny*] in *Ābhimanyu*. The character *ḍḍ* is not substituted [for *rd*] in *sammardana* or *gardabha*, nor is *cch* substituted [for *kṣ*] in *kṣīra* or *sadṛkṣa* (Cf. I. iii. 3, 7, 10, 6).

Notes : See Mk. IX. 40, 39. 44. 42, 41.

10. So also in *kṣaṇa* [the *kṣ* does not become *cch*], nor does *hn* of *cihna* become *ṇṇ*. In *kuṣmāṇḍikā* [the *sm*] sometimes becomes *mah*. The word *vāṣpa* becomes *vappha* or *vāha*, and in *bhindipāla*, *ṇḍ* may optionally be substituted [for *nd*] (Cf I. iii. 11, 15, 9).

Notes : See Mk. IX. 41, 45, 43. 46.

11. The change of *ṣm*, *kṣm* and *sm* to *mh* is optional. Except in the word *daiva* there is no doubling in the words of the *sevā* group (Cf. I. iii. 15).

Notes : Half of this verse is missing in both the mss. Mk. (IX. 50) differs from RT., and prohibits doubling except in three words viz. *kautuhala, sevā, sthūla*.

12. As a general rule, when a vowel follows, vowels [immediately preceding] are not elided. In *kālāyasa*, the syllable *ya*, and in *bhājana* the syllable *ja*, are not elided. In the word *kareṇu* there is no metathesis, and in the word *Bṛhaspati* the syllables *bha* and *ya* are not to be employed (Cf. I. v. 1, 2, 9, 10).

Notes : See Pu. IX. 36 ; Mk IX. 47, 48, 51, 54.

13. The termination corresponding to both *tvā* and *ya* of the Skt. indeclinable past participle, is *ia*. In the word *idānīm*, the final anusvāra may optionally be omitted. The word *bhāgadheyaṃ* is to be treated as a masculine A bull whether castrated or not is called *goṇa* (Cf. I. v. 22, 24).

Notes : The last quarter of the stranza is corrupt, If our emendation is correct it will place *goṇa* in the Ś. dialect. See Vr. XII. 9 ; Pu. IX. 38, 34, 35 ; Mk. IX. 52.

14. The nominative singular of *Durvāsas* is *Duvvāsā*. The termination of the ablative singular is *do*, and also, in the case of *ā*

19. *Hinto* is declared to be the substitute for *bhyas*, the termination of the ablative plural, while *tumha* is substituted for *yuṣmad* [thus forming *tumhe-hinto*]. The genitive singular is *te*, *de*, *tuha*, *tumha* or *tujjha*.

Notes : The second half of the verse 19 is missing in the mss. and so is the verse 20. See Pu. IX. 63 ; Mk XII. 86.

21. [Of *asmad*] the genitive plural is the twofold from *amhāṇa* or *amha*. They also teach the form *amhe*. Remaining forms which are not mentioned here can be ascertained merely by [comparing] the Mahārāṣṭrī dialect.

Notes : Grierson's emendation of the second foot seems to be wrong. It may better be emended as *athāmha ityevam*= *atha-amhe-ity-evam*. See Vr. XII. 32 ; Pu. writes (after IX. 64) *śeṣam tu Mahārāṣṭrī-lakṣaṇād ity uktam eva*.

Conjugation

22. Verbs in general belong to the Parasmaipada conjugation, and among them the termination of the third person singular is only *di*. That of the third person plural is *anti*, that of the second person plural is *dha* and that of the first person plural is *mha*. The characteristic termination of the future base is *hi* and *ssa*. (Cf. I. vii. 1-4, 5).

Notes : See Vr. XII. 27 ; Pu. IX. 65-67 ; Mk, XII. 97, 101-104.

23. In the first person singular of the future *hā* is not used, only *ssā* being employed. The roots *gam* etc. do not have *gacchaṃ* etc., for the first person singular and plural. In the future and other tenses *pekkha* is used instead of the root *dṛś*. To form the passive, the suffix *īa* alone is employed. (Cf. I. vii. 6. 7,4).

Notes ; According to Mk. (ix. 112) Ś. *pecchadi*>*paśyati* and *pekkhadi*>*prekṣate*. We read the third foot differently. See Vr. XII. 18 ; Pu. IX. 75 ; Mk. XII. 106.

24. In this dialect the termination of the third person singular of the imperative is *du*, and of the second person singular

past participle it takes the form *gahi.* In the passive it becomes *gejjha* or *gheppa* and *masj* becomes *vuḍḍa* or *majja* in conjugation (Cf. I. viii, 4, 23).

Notes : See Pu. IX. 88, 89 ; Mk. XII. 128, 130, 129, 142.

29. The substitute for *vraj* is *vacca* and for *mṛj* is *pusa*. It is stated that *ghrā* becomes *jiṃgha* and [*spṛś* of which the present is] *spṛśati* becomes *chuva* According to Śūdraka, two forms of *spṛśa* are also given for the passive, viz., *chippa* and *chiva* (I. viii. 15, 23, 29).

Notes : Cf. Mk. XII. 117, 115; 123.

30. The substitute for the root *bhā* is said to be *bhāsa*, that of *mlai* is *milāa*, and that of *kṣud* is *khunda*. For the *th* of the root *kath*, *ḍh* is substituted. [The grammarians] prescribe an addition of the syllable *ṇa* at the end of the roots *hu*, *lū*, *śru* and *ji* (Cf. I. viii. 26, 14, 19).

Notes : See Pu, IX. 92 ; Mk. XII. 116, 133, 118, 114, 134.

31. The roots *han khan*, *ram* and *vah* do not double their finals, nor do *duh* and the others [of the same group]. The substitute for *svap* is *sua*, but in the future and cognate tenses it is *suva*. For all the finite tenses of *stu* the substitute is *thuṇa*. (Cf. I. viii. 16, 20, 18, 39).

Notes : See Mk. XII. 145, 146, 138, 139, 120.

32. The substitutes for the root *śak* are *sakka* and *sakkaṇa*. The form *tīra* is not used for the passive of this verb, for *ruc* we have *roca*, and for *rud*, *roda*, for *śī* we have *suā*, and for *bhī*, *bhāā* (I. viii, 14, 25, 12, 11, 7,).

Notes : See Pu. IX. 90 ; Mk. XII. 131, 132, 141.

33. The substitute for the root *mṛj* is *ghasa*. The root *dā* 'to give' becomes *de*, but only in the future it becomes *daī* and in the infinitive (*tumun*) and in the gerundive adjective (*tavya*) it takes the form *dā*, in the indeclinable perfect participle (*ktvā*) *da*, and in the passive *dī*. In the causal it becomes *dāva*, *davāva* and other forms (Cf. I. viii. 13).

Notes ; See Vr. XII. 14, 30 ; Pu. IX, 76, 79 83; Mk, XII. 122. 196, 135, *Sṛj* is evidently a scribal error for *mṛj* in RT. as well as in Mk. (XII. 122) ; *ghas* (to rub) however to be derived from *ghṛṣ*, is often associated with *mṛj* in its Pkt. form, e.g. Mod. Beng. *mājā-ghasā* 'cleaning and rubbing.

II. ii. Pracya etc.

1. Next I tell the details of the Prācyā dialect which is explained as having Śaurasenī for its basis. The nominative singular of the word *bhavat* 'your honour' ends in anusvāra preceded by *a* (so that we have *bhavaṃ*), but in the nominative of the feminine of the same word, we necessarily have *od* (so that we get *bhodi*).

Notes : See Pu. X. 1-3 : Mk. X. 1, 4.

2. The word *mūrkha* becomes *murakkha*. The word *hotthamāṇo* or occasionally *otthamāṇo* is used to indicate the future. In addressing a person of lower rank the vocative of *a* bases ends in *ā*. Skilled writers prefer *dhīdā* in the sense of *duhitṛ*, 'a daughter'.

Notes : See Pu. X. 9, 5, 4 ; Mk. X. 2. 3. 8, Though Pu. and Mk. also have *hokkhamāṇo* for *hotthamāṇa*; we emend it. For *ṣy* > *kkh* is unthinkable in Pkt. It is easier to connect the word with *hotthā* (was) in Jain Pkt.

3. The remaining [peculiarities] may very easily be gathered from [the usage of] the people. In this [dialect], proverbs are largely to be used ; and so are to be used sentences contradicting one another (lit. succeeding sentence opposed to the preceding one), but such sentences are intelligible on account of the simplicity of the meaning of words [constituting them].

Notes : See Pu. X. 13 ; NŚ. XVIII. 50. This dialect is assigned in *rūpakas* to the jester (*vidūṣaka*). Hence the peculiarity referred to in this rule may relate more to the literary style than to the language itself.

4. *Hī hī bho* is uttered as a token of satisfaction, and *hī māṇahe* as a token of surprise. *Avida* spoken twice is an expression of sorrow. *Baṅkuḍa* is used in the sense of *vakra* crooked, and the intelligent must understand that *avahada* is used in the sense of *upakṛta*, (favoured). The neuter pronoun *idaṃ* becomes *iṇam*. According to the rules of dramatic composition this dialect is to be spoken by the Vidūṣaka and the like.

Notes : See Pu. X. 12, 7, 8. Mk. X. 9, 11, 12, 6.

10. According to the rules of dramatic composition, this dialect is spoken by characters of medium rank, a town mayor, a door-keeper and a knave, and also by constables and merchants.

Notes : See NŚ. XVIII. 50-51. By *eṣā bhāṣā* RT. means probably both Avanti and Bāhlikī.

Magadhi, Ardhamagadhi and Daksinatya

11. In the following verses Māgadhī is taught. It is the language of Rākṣasas, religious mendicants orthodox and heterodox (Jain and Buddhists), and of such like people The wise derive it from the Mahārāṣṭrī and Śaurasenī bhāṣās as its bases.

Notes : See NŚ. XVIII. 49.

12. This Māgadhī is also the same as Ardhamāgadhī, but as regards the latter, poets make this distinction,—that whereas the word for Sanskrit *aham*, I, in Māgadhī may be *hage*, in Ardhamāgadhī it is only *ahaṃ*.

Notes : In the rule 28 below we are told that the Māgadhī forms for *aham*, are *āhaṃ* (*ahaṃ*), *hakke* and *hage*. Mk. XII. 38 differs. Pu. does not recognize AMg. for the Mg. form of *aham* see Vr. XI. 9 ; Pu. XII. 31. Mk. (XII. 30) gives the following forms of *aham* in Mg. and AMg. *hakke, hake, hagge* [hage] and *hagā*.

13-14. The dental *s* and the cerebral *ṣ* become only the palatal *ś* ; but an original *ṣ* is sometimes retained, as in *eśe hage ayjjā vihuṣide kkhu* [*eso'haṃ adya vibhūṣitaḥ khalu*], today, forsooth here, I am finely dressed. But in the word *adhunā*, the vowel *i* is added in all three genders, as in *hage na eśe ahuṇi kkhu yāmi* [*ahaṃ na eṣo adhunā khalu yāmi*] I, forsooth do not go now. The letter *r* always becomes *l*, as in *kaluṇe* [*karuṇaḥ*] pathetic, and *vicāle* [*vicāraḥ*] 'reflection'. The letter *j* becomes *y* in this dialect, as in *yaśe* [*yaśaḥ*], *yāṇadi* [*jānāti*], he knows ; *yāvu* [*yāvat*, up to ; *yāśśu* [*yasya*] of whom (Cf. II. 1 7)

Notes : Mk. makes no exception for *ṣ* and he does not change *j* to *y*. See Vr. XI. 3 ; Pu. XII. 2, 3, 19 ; Mk. XII. 2. Mk. does not recognize *ahuṇi*, and *ṣ* in Mg. and A Mg. See also Vr. XI. 4 ; Pu. XII. 4, 5 ; Mk. XII. 3. Mk. does not recognize *y* for *y* in Mg. and AMg.

madhye caṭulaḥ Murāriḥ] and the restless Murāri, being abashed does not question me in the midst of bower.

There should be repetition [of words] in this dialect (let here) in expressing disapproval, as in *mā mā Mulālim ṇa palissaïs-śaṃ* [*mā mā Murāriṃ na pariṣvajiṣye*] nay, nay, I will not embrace Murāri.

Notes : See Vr. XI. 5 ; Pu. XII. 12, 13 ; Mk. XII. 7, 21, and Grierson's article *The Pronunciation of Pkt. Palatals* in in JRAS, 1913, and his notes on this in IA. (1923) pp. 30f ; and see also Pu. XII. 14.

20-21. The termination *tvā* of the indeclinable perfect participle becomes *dāṇi*, as in *paliycchie śe govaṅgaṇāhiṃ hasidāṇi Kaṇhe* [*pratīkṣitaḥ sa gopāṅgaṇābhiḥ hasitvā Kṛṣṇaḥ*] this Kṛṣṇa with a smile, has been expected by the herd-maidens. Sometimes the termination may become *i* or *ia*, as in *paliycchide śe haśi goviāhiṃ* (*pratīkṣitaḥ sa hasitvā gopikābhiḥ*). *paliycchidāo haśia kkhu tāo tamāla-kuñjammi kudūhaleṇa* [*pratīkṣtitāḥ hasitvā khalu tāḥ tamāla-kuñje kutūhalena*] he with a smile has been expected by herd-maidens ; they smiled and had been eagerly expected in the *tamāla* bower.

Sometimes in this dialect, the vowel before *kan* [that is the pleonastic suffix *ka*] is lengthened, as in *eṇhi Yaṇaddaṇākaṃ puliṇe kkhu yāmi* [*idānim Janārdānaṃ puline khalu yāmi*] forsooth, I am now going to Janārdana in the river bank.

Notes : See Vr. XI. 16 ; Pu. XII. 15, 16. Mk. XII. 23, 24. Also Pu. XII. 17.

22. [The wise] permit *u* to be substituted for the prefixes *ava* and *apa* [as well as *o* prescribed for Mahārāṣṭrī], as in *khaṇaṃ pi govī uśalādi pāśā* [*kṣaṇam api gopī apasarati pārśvāt*] for a moment the herd-maiden slips away from [his] side.

The word *puliśa* is irregularly employed in the sense of *puṃs* a male ; and similarly, *hiḍakka* is used by the skilled, in the meaning of *hṛdaya*, the heart (cf. I. V. 8, 13 ; II. iii 3. 5).

Notes : See Pu. XII. 18, 21 ; Mk. XII. 22. 25. 14. Cf. Vr. XI. 6.

27. The vowel *e* and *o* may optionally be used as the termination of the vocative case, as in he *bhaśṭake*, or *bhaśṭako kiṃ bhukkho* sir, are you hungry ? In reproach the termination *ā* is observed to be optional, as in *puliśā ale le* [*puruṣa are re*] shame you fellow ! In surprise and affliction the termination is considered to be *hī*.

Notes : See Vr. XI. 13 ; Pu. XII. 29, 30, 23 ; Mk. XII. 27, 28.

28. In addressing a person, the appropriate interjections are *ale* [*are*] and *le le* [*re re*]. In the sense of the pronoun *aham* I, we find *ahaṃ*, *hakke* and *hage*. The nominative plural of the pronoun of the second person, is *tupphe* or *tumhe*. The equivatent of the root *sthā* and *vṛṣ* are respectively *yciṇṭa* and *vaśśa*.

Notes : See Pu. XII. 24, 31, 33, 34, cf. Vr. XI. 9, 14 ; Pu. XII. 32, Mk. XII. 30, 31, 32.

29. The substitute of the root *bhū* becomes, in the future, in this dialect also *huva*. They all tell us that the forms taken by *kṛtam*, done, *mṛtam*, dead, and *gatam*, gone, are in this dialect *kaḍam*, *maḍam*, *gaḍam*, while according to others they are also *kaaṃ*, *maaṃ* and *gaaṃ*.

Notes : The first view seems to be preferable ; for *maḍā* (dead). of Mod. Beng. (a descendant of Mg,) is traceable to *maḍaa* (=*mṛtaka*). See Vr. XI. 15 ; Pu. XII. 35, 37 ; Mk. XII. 33, 34.

30. The substitute for the root *kṛnt* (*kṛt*) is *kappa*. The vowels *ī* and *ū* may not be shortened, and for *ā* alone *a* may be substituted. The case terminations [of substantives etc.] are sometimes interchanged, and also the vowel of a verbal termination lengthened, or occasionally there is another similar change.

Notes : See Pu. XII. 36, Mk. XI. 36, 37.

31. According to one authority, the consideration of Paiśācika should come even here, [sor the benefit of one] who does not know that special rules in this matter ; but in the present work, the special rules for the various Paiśācika dialects are to be formed in detail further on (iii. xv.).

Notes : It is not known which authority is criticized by RT.

Śialaā yciṇṭha ghalammi [y]ceḍā
ale tumaṃ vā ycita yāmi hakke
[śyālaka ! tiṣṭha gṛhe ceṭa
are tvaṃ vā tiṣṭha yāmi aham.]

You wretched fellow, you servant, stay in the house ; or do you stay (here), I am going.

Notes : See Pu. XIII. 14, 1, 2, 10, Mk. XIII. 9 (Comm.). See. Mk. XIII. 3.

4. The Conjunct *ttha* [of Śauraseni] remains unchanged. and does not become [*śca*] as in Māgadhī [II. ii. 16] as in *yciṇṭhāmi atthāṇagade kkhu hakke* [*tiṣṭhāmi āsthānagataḥ khalu aham*]. I forsooth, am arrived at the place of assembly, and remain there. Sometimes also it becomes *ṇṭha* as in *yaṇṭha* [*yatra*] where *taṇṭha* [*tatra*] there, and as in *vaaṃ silaṃ miśśasi taṇṭha dāva* [*vayaḥ śīlaṃ miśrayasi tatra tāvat*] you mix age and good conduct there.

Notes : See Pu. XIII. 5, Mk. XIII. 4.

5-6. The suffix *ka* [*svārthe*] is in frequent use in this dialect. The word *va* is used in the meaning *iva*, and *hadakka* in the sense of *hṛdaya*, the heart. *Śyāla* a brother-in-law, becomes *śiāla*. Declensional and conjugational suffixes are irregularly elided or added or genders are interchanged. Thus *Bibbhīśaṇe bhiśśadi taśca hakkaṃ Indāiṇiṃ yo ṇa a śakkaṇei, eśe ghale ettha haye viśāmi.* [*Vibhīṣaṇaḥ bhikṣati tatra māṃ Indrāgnī yo na ca śaknoti*]. There Vibhiṣaṇa begs of me, and of Indra and Agni he is not able to do so ; here I enter this house.

On the other hand, these (cases etc.) are to be described as [optionally] remaining unchanged.

Notes : See Pu. XIII. 9, 6, 10, cf. Pu. XIII. 8.

7. Persons of verbs, and cases of nouns etc., are also interchanged at random. Of this a detailed account can be stated by the intelligent. The learned also teach that sometimes declensional suffixes are elided, and that the termination *e* may be optionally employed for the nominative plural feminine of a pronoun.

Notes : See Pu. XIII. 11, 12, Mk. XIII. 7, 8.

12. The termination of the genitive singular is *śśa* [and not optionally *āha* as allowed for Māgadhī by II. ii. 26] as in *puliśaśśa atthe* [*puruṣasya arthe*]. The conjunct *ṭṭh* is not changed [to *ṣṭh*, as required by II. ii. 15 Māgadhī] as in *rama haṭṭha-tuṭṭha* [*ramasva hṛṣṭa-tuṣṭaḥ*]. The nominative singular of *a* bases also, in this dialect, should end in *u*, as in *peśka uatthie ycandu nahaṅgaṇammi* [*prekṣasva upasthitaś candro nabho'ṅgaṇe*] behold, the moon has arrived in the courtyard of the firmament.

Notes : See Pu. XIV. 3, 5. Mk XIV. 5, cf. Pu. XIV, 2 ; Mk. XIV. 3.

13. In this dialect, the locative singular ends in *mmi*, as in *peśka gharammi Kaṇhaṃ* [*prekṣasva gṛhe Kṛṣṇam*] see Krṣṇa in the house. Sometimes it ends in *e*, as in *peśka vaṇe vi edam* [*prekṣasva vane'py etam*] see him also in the forest. Rustic expressions are to be irregularly employed in this dialect, and in it the skilled use *ia* [for *tvā*], the termination of the perfect participle active.

Notes : See Pu. XIV. 4, 9, 8 ; Mk. XIV. 6, 9, 8.

14. The vocative, when used respectfully, always ends in *o*, as in *bhaśṭako tuṃ Mahaālavesī* [*bhaṭṭaka tvaṃ mahākāla-veśī*] sir, you are attired like Mahākāla. But when not used respectfully, it ends in *ā*, as in *kaha ettha yceḍā āṇeśi me ayyja vi ṇa kkhu veḍhaṃ* [*katham atra ceṭa ānayasi me adyāpi na khalu veṣṭam*] why you fellow, do you not bring me today also the executioner's noose ?

Notes : Cf. Pu. XIV. 6 (It seems that [Pu.'s sūtra should be emended).

15. For the interjection *are*, *arū* is used. For *tvadīya* thy and *madīya*, my, we have *tuhakelia*, etc. [i.e. *mahakelia*]. Again, for *ātmīya* own, we have *appāṇaakelia*. The letter *t* when intervocalic, [does not become *d*, as in Śaurasenī and Māgadhī but] is elided, leaving its vowel behind [as in Mahārāṣṭrī].

20. The termination of the nominative may optionally be elided, as in *yciṇṭhadi laśka śele* [*tiṣṭhati rakṣaḥ śaile*] a Rākṣasa stays in the mountain. The termination of the vocative when, disrespect is intended, is always *ā*, as in *ale tumaṃ bamhaṇaā ṇiaycha.* [*are tvaṃ Brāhmaṇa paśya* (*nicakṣa*] O wretched Brahmin, look. In this dialect the words used in poetry are usually Deśī (*deśya*).

Notes: See Pu. XV. 5,7; cf. Pu. XV. 6; and see Mk. XV. 4. The *bamhaṇaā* gives rise to Mod. Beng. *bāmnā* 'the wretched *Brahmin.*'

21. For *ehi* come, *echi* or *chahi* is employed. Moreover want of agreement between two consecutive sentences (lit. between the former and the latter), is here considered desirable. Other peculiarities are to be gathered from the traditional forms used by poets.

22. What is nothing but the Māgadhī Bhāṣā is divided up [into so-called different varieties] according to the characters employing it, respectively, such as Ābhīrikā, Drāviḍikā, Autkalī, Vānaukasī and Mānduriкā [i. e. the language of the Ābhīras, of Drāviḍa, of Utkala (Orissa), of foresters, and of Ostlers].

Note: Cf. Mk. XV. 9, 10.

Abhirika

23. Some authorities give a different account of the peculiarities of Ābhīrikā and these I here proceed to tell. The dialect is, in fact, based on Śābarī, but the letters *ś* and *ṣ* are represented only by a dental *s*.

Notes: See Mk. XV. 10; Pu. does not know any Ābhīrī, and Mk. (*loc. lit,*) thinks it is the same as Śābarī except that the latter has *-ia* and *-ua* for *-ktvā,* and it is *nāṭyāpabhraṃśa* which expression is not clear.

24. In the word *Kīcaka* [the name of Virāṭa's general who was slain by Bhīmasena for insulting Draupadī], it sometimes happens that the [final] *ka* becomes *o*, and that the *ca* in the middle of the word is elided. Thus *eehi le! Kiaā! Kiaā maṃ pecca tti Bhīmseṇo hao kkhu Kīo* [*ehi are Kīcaka! Kīcaka māṃ prekṣasva*

[optional] words *kāhaṃ* [*keṣām*], *tāhaṃ* [*teṣām*], *jāhaṃ* [*yeṣām*], *etāhaṃ* [*eteṣām*].

Note : See Pu. XVI. 5. Mk. XVI. 6, 7.

30. They have told us that the word *tuhuṃ* is used in the sense of *tvam*, thou ; *hamu* in the sense of *aham*, I ; and *mahaṃ* in the sense of *mama*, *jidhaṃ* is used in the sense of *yathā* as ; and *tidhaṃ* in the sense of *tathā*, so. The rest is to be ascertained, from the traditional usage of poets.

Notes : See Pu. XVI. 8, 9 ; Mk. XVI. 10, 11, 12, *Tuṅga* for *tvam* prescribed by Mk (XVI. 8) seems to be a spurious form ; *tvaṃ-haṃ* emended by Nitti in Pu. (XVI. 7) seems to stand for *tuṃ-haṃ*. For the Bengali original of Pu's work was, here probably misread by the Nepāli scribe.

31. Although Śākāraka, Audra, Draviḍa, and the others partake of the nature of Apabhraṃśa, if they are employed in stage plays and similar works, they are not to be considered as such by reason of their Apabhraṃśa-like nature [but are to be looked up as Vibhāṣās].

Notes : See Pu. XVI. 10, Mk. XVI. 10. According to these two authorities Hariścandra considers Ṭākkī to be a Vibhāṣā and no Apabhraṃśa. RT., and Mk. think that Apabhraṃśa cannot be used in dramatic works. If this opinion can be accepted as authoritative, the Apabhraṃśa verses in Kālidāsa's *Vikramorvaśī* should be considered spurious.

Here in the Instruction of Prakrit, in the Wishing-tree [on the second Branch] ends the third Posy, consisting of thirtyone flowers.

Here in the Wishing-tree [of Prakrit] composed by Rāma-Tarkavāgīśa-Bhaṭṭācārya, has been told the second Branch consisting of three Posies.

5. For *stokam* we have *thoḍaṃ* ; for *bhadraṃ* we have *bhallam* ; for *tvadīyam* and *madīyam* we have respectively *terāṃ* or [*toharaṃ*] and *meraṃ* or *moharaṃ*, and for the feminine *kīdṛśī* we have *kehī*.

Note : Cf. Pu. XVII. 30.

6. The words *keha* and so on, are substituted for *kīdṛśa* and similar forms ; and *sīā* is substituted for *śrīḥ*. A long vowel is sometimes shortened. The syllable *ḍā* is added to *a*-bases [in the masculine and neuter, but] not in the feminine. Thus *hiaḍā pasaṇṇaṃ* [*hṛdayaṃ prasannam*]. In the feminine it is *ḍī* that is added, as in *golaḍī laggu kaṇṭhe* [*gaurī lagnā kaṇṭhe*].

Notes : See Pu. XVII. 16, 18, 19. Mk. XVII. 8, 5, 6. See Pu. XVII. 18, 19, Mk. XVII. 5, 6.

7. In all three genders, the syllable *du* may be added, as in *jāraha kāminidu* [*jārasya kāminī*]. Necessary vulgar words are frequently met with. [With this termination] in the feminine, declensional terminations are elided, and the final vowel of the base is shortened ; and [thus] we have optionally *bāladu bāladu* [*bālā, bālāḥ* etc.].

Notes : See Pu. XVII. 20 ; Mk. XVII. 7. The termination *du* for all cases and numbers may probably be due to misreading of *hu* in some early mss. It (*hu*) occurs in many cases whereas *du* is not corroborated by a single Ap. work. *Du*, however, may possibly be a development of *sārva-vibhaktikas tasil*.

8-9. In all three genders [in the nominative singular], the declensional termination is elided, and the termination of the base [optionally] lengthened. Thus we have *aggi* or *aggī* [*agniḥ*] ; *vaṇaḍaṃ* or *vaṇāḍaṃ*. So also in the accusative and following cases they merely elide the declensional terminations ; but in the nominative and accusative singular, *a* bases may also [after the elision] optionally substitute the termination *u* [for the final vowel of the base], [for example] *kīlantu maṃ mohaï Kaṇhu esu. Kīlantu āliṅgaï Kaṇha govī.* [*Krīḍan māṃ mohayati Kṛṣṇaḥ eṣaḥ* ; *krīḍantī āliṅgati Kṛṣṇaṃ gopī*].

on the other hand *kāṇanahuṃ* and *vahūhuṃ* [*vadhūbhyaḥ*] are considered correct. The terminations of the genitive singular are *ho* and *he* as in *kāṇaṇaho* [*kānanasya*], *ṇaïhe* [*nadyaḥ*]. Some authorities also give the terminations as *haṃ* and *huṃ* as in *vaṇaham* [*vanasya*], and *vahūhuṃ* [*vadhvāḥ*].

14. Other [terminations of the genitive singular] are *su* and *ssa*, as in *rukkhasu rukkhahassa*]. After [nouns ending in] *ī* or *ū*, the termination is *e* or *hū* with *he* as an optional form. But the termination of the genitive plural is *ham*, as in *vaṇahaṃ* [*vananāṃ*], *vahūhaṃ* [*vadhūnām*], while other writers have *vahūhuṃ*.

Notes : See Pu. XVII. 45, 46.

15. In this dialect, the Mahārāṣṭrī terminations of the genitive plural, *ṇa* and *ṇha* are to be mentioned as used with nouns whose bases end in *i* or *u* ; and the letter *e* may be substituted for the final vowel of an *a*-base in the instrumental singular, instrumental plural, ablative singular, genitive plural and locative singular in all genders, so that for all these we may have such a form as *purise*.

Notes : See Pu. XVII. 46. Mk. XVII. 23 ; cf. Mk. XVII. 29.

16. In regard to the bases in *i* and *u*, the suffix of the instrumental singular in *ena*, as in *asieṇa* [*asinā*] or as in *asieṇa saṃrakkhio tumhe āsueṇa* [*asitena yūyaṃ saṃrakṣitaḥ vṛkṣaḥ āśugena*] with black arrows you have saved the tree. With these [nouns], the termination of the instrumental plural is *ehiṃ*, as in *asiehiṃ jeṇa viiṇṇa maccu isuehi* [*asitaiḥ yena vikīrṇaḥ mṛtyur iṣubhiḥ*] by whom death has been scattered with black arrows.

Note : See Pu. XVII. 47, 48 ; Mk. XVII. 24, 25.

17. The syllable *e* is also used in the feminine as the termination of the locative singular as in *ṇaïe* [*nadyām*] *vahūe* [*vadhvām*]. In the vocative, the termination is *he* as in *vaṇihe* [*vaṇij*], *vahuhe* [*vadhu*]. In this dialect it is explained that the final vowel of *a* bases in *ī* and *ū*, is also shortened in the locative

singular of *yad* and *tad* are respectively *ye* and *se*. In addition to the forms given above, [the nomination singular] of *etad* is also *e*.

Notes: See Pu. XVII. 61, 62; Mk. XVII. 39, 40.

22. The nominative singualr of *yuṣmad* is *tūhaṃ* and the nominative and accusative plural is *tumbhaīṃ*. The instrumental and accusative and locative singular all take the form *paīṃ*. The instrumental plural is *tumhahiṃ*, There are considered to be three forms of the ablative and genitive singular, viz. *tumha*, *tumhe*, *tuha* and in addition to these we sometimes find *tumbha*.

Notes: See Pu. XVII. 63, 64; Mk. XVII. 41, 42, 43, 44 and 45, 46.

23. The nominative singular of *asmad* is said to be *hamu*, and the nominative and accusative plural is *amhaīṃ*. Its instrumental, accusative and locative singular is *maīṃ*. Three forms are recorded for the instrumental plural, viz. *amhahiṃ*, *amhehi* and *amhe*. The ablative and genitive singular are described as *maha*, *majjha* or *majjhu* in the genitive singular [in addition to these three] we also have *amha*. In the genitive plural we optionally have *ṇo*. In the ablative plural we optionally have *amha* and in the locative plural we have *ahmāsu* or *ahmasu*.

Notes: See Pu. XVII. 65, 66, 67; Mk. XVII. 48, 49, 51, 52, 53, 54, 55.

24. In this dialect there are at will peculiar elisions of vowels in the union of bases with suffixes. As examples of this, I now proceed to give a few specimens.

Note: See Pu. XVII. 68: Mk. XVII. 56.

25. If there is an elision [of the final vowel of the base] we have *rukkha* or *rukkhau* or *rukkho* [*vṛkṣaḥ*]. When we have the addition of a vowel we have a [sentence such as *hoijjai* (for *hojjai*) *kkhu sugho deivvaho devvaho* [*bhavet khalu sukhaḥ daivāt*]. Or there may be interchange of forms, as in *bālau* or *bālāu* etc. for *bālāo* [*bālāḥ* see v. 11]. Such are peculiarities of vowels as described by the learned.

Notes: See Mk. XVII. 56.

31. The following Apabhraṃśa words occur in the meanings respectively set before them : *tvām* = *tomme* ; *teṣām* = *tāṇṇa* ; *adhunā* = *muehi* (?) ; *amībhiḥ* = *ehiṃ* ; *dvi* = *dui* ; *tri* = *tiṇṇi* ; *catur* = *cāri*. The intelligent can find examples of these in the poems of the old poet.

Notes : *Tiṇṇi* and *cāri* gives rise respectively to NIA. *tin* (*tīn*), and *cār*.

Here ends the Posy on Nāgara Apabhraṃśa.

III. ii. Vracada Apabramsa

1. We now proceed to describe the Apabhraṃśa Bhāṣā called 'Vrācaḍa' which is current in the Sindhu country. Its basis is recorded as being nothing but Nāgara, especially when no definite rule is laid down for it.

Notes : See Pu. XVIII. 1 ; Mk. XVIII. 1. The etymology of the word *vrācaḍa* is not known. It is possibiy a pseudo-Skt. form of *vācaḍa* (= *vaccaḍa* = **vrātyaka*, the despised Vrātya). Grammarians usually connect this with Sindh (Sindhu).

2. Only the palatal *ś* may be used in place of *s* and *ṣ*. In this dialect an original *r* or *ṛ* is preserved except in the word *bhṛtya* and others. When the letters *c* [including *ch*] and *j* [including *jh* ?] are doubled, the semi-vowel *y* is prefixed as in *giriśa-bhiycchu lahia rayjje* [*giriśa-bhṛtyo labdhvā rājyam*], the servant of Śiva (Giriśa) having got the kingdom.

Notes : See Pu. XVIII. 2, 3, 4 ; Mk. XVIII 3, 4, 2.

3. There can be no elision of [medial] *d* or [substitution of *h*] for [medial] *dh*, the initial *t* and *d* becomes respectively] *ṭ* and *ḍ*. In this dialect, the word *sojji* is used as the equivalent of the Skt. *saiva*, and as regards *khaḍgaḥ* it becomes *khaṇḍu*.

Notes : See Pu. XVIII. 6, 7 ; Mk. XVIII. 5, 6, 7, *khaṇḍu* is connected with Mod. Beng. খাঁড়া.

4. The following are the *dhātvādeśas* [in Vrācaḍa Ap.] *bhū bho*, but *bhū* with *kta* (past participle) or after *pra* etc., *brū*

9. Auḍrī is described as noteworthy for the predominance of *ī* and *o* (*ū* ?). In Kaikeyī words are commonly repeated to express continuation, distribution etc. Gauḍī is rich in compound words. Kauntalī, forsooth, abounds in the pleonastic suffix *ḍa*.

Notes : See Pu. XVIII. 20, 21, 22. See notes on 6 above.

10. Pāṇḍyā has been described as full of the letter *e*. Saippal (Saiṃhalī ?) is rich in compound consonants. Kāliṅgi is replete with the syllable *hiṃ*. But Prācyā is dependent on the words *so* and *vaṭṭa* (i. e. uses them profusely).

Note : See notes on 6 above. Grierson's reading *soraṭṭa* is evidently wrong. *Vaṭṭa* here is probably (root) of the forerunners of modern Eastern dialects like Bhojpuria and Avadhi, which have forms like *bāṭoṃ, bāṭeṃ bāṭa, bāṭas* etc. all going back to *vaṭṭa*.

11. Ābhīrikā commonly uses titles of respect, such us *bhaṭṭaka* and so forth. Kārṇāṭī is distinguished by the change of of the letter *r* [for *l*] [or by the metathesis of *r*]. But Madhyadeśya employs only the *deśya* word. Gaurjarī is full of Sanskrit words.

Note : See notes on 6 above.

12. Drāviḍi is distinguished by the change of *l* [for *r*] [or by metathesis of *l*]. Pāścātyā is distinguished by the mutual interchange of *r* and *l*. Vaitālikī is full of the letter *t*. But Kāñci is described as having irregularly the letters *e* and *o*.

Note : See notes on 6 above.

13. There is also another system of classifying the various kinds of Apabhraṃsa, viz. according to its use of the *deśya* words of each particular country in which it is spoken. This is not shown in detail in the present work, as it is very difficult to determine the division according to this classification.

Here ends the Posy on Vrācaḍa Apabhraṃśa in the Instruction of Prakrit.

is used in the meaning of the word *kvacit* and the word *pakṣma* becomes *pakhamaṃ*.

Notes: See Vr. X. 14; Pu. XIX. 18, 15, 11, 20; Mk. XIX. 11, 15, 14. 13, 9, 12. The readings *pṛthumaṃ* though doubted by Grierson, has been corroborated by Pu.

6. The word *kāryam* becomes *kaccaṃ*. The suffix *tvā* of the gerund becomes *tuṇam* The double letter *ññ* is substituted for *ṇya*, for *jña* or for *nya*. In the instrumental, ablative, genitive and locative singular of the word *rājan* and *ṛāci* is employed. In this word there is also another (set of forms as in) *raññā* as well as *rācinā*.

Notes: See Vr. X. 11, 13, 9, 12; Pu. XIX, 21, 10, 22; Mk XIX. 6, 17, 18, 19.

7. In the Paiśācika which is [called] 'Śaurasena' *ś* the first of the three sibilants, is substituted for *ṣ* and *s*. The letter *l* alone is under all circumstances substituted for *r*, and *śka* is substituted for *kṣa* in words such as *kaukṣeyaka* and *rākṣasa*.

Notes: See Pu. XIX. 1, 3, 2, 5; Mk. XX. 1, 2, 3.

8. According to the opinion of the learned *adhunā* becomes *ahuṇi*. When *tip*, the termination of the third person singular follows, *pia* is substituted for *pibati* [so that we get *piati*, not *pipati* for *pibati* he drinks]. *Kaḍa*, and *maḍa* are substituted for *kṛta* and *mṛta* respectively and men pronounce *gatā* as *gaḍa*.

Notes: See Pu. XX. 12, 10, 11; Mk. XX. 12, 5.

9. It is considered that [the changes relating to] *bhāriā* and *ryā* are as before. But in the word *atthi* (*asti*) the *tth* remains unchanged, [and does not become *ṣṭha* as in Māgadhī]. In the conjugation of the root *sthā*, *ṇtha* is substituted for *ṭṭha* (in Śaurasenī *ciṭṭhadi*), as in *sciṇṭhadi*, while *sthitam* becomes *ṭhiaṃ*.

Notes: Cf. Pu. XX. 9. See Mk. XX.

10. In the case of abuse or the like, the termination of (the nominative) of a noun whose base is *a* is *ī*, as in *śiālī* (*śyālaḥ*), a brother-in-law). Elsewhere, such nominatives end

16. *Ardhaśuddha* is when one half [of a verse] is in one language and the other half is in another language. *Catuṣpāda-śuddha* is when the four-quarters of a verse are in four different languages.

17. When languages enter into a verse [mixed together] like sesame and rice, uttered in varied ways, that is called *Aśuddha-saṃkīrṇa Paiśācika*, as in the following verse of my own composition :

18. *Kamalākāma-saṃlola-kāmakalākulakomalālikāḥ* /
Kalikāla-kāla-kalilaṃ muñcatāmu moha-kallolaṃ //

(Tr. O you, who longest for the love of Lakṣmī and whose hairs are out of order due to love-sport, leave you the turmoil of delusion caused by the black confusion of the Kali Age).

The above is Sanskrit polluted by Pāñcāla Paiśācika. There are altogether fifty-five languages.

The following is an example of the blending of mixed Śaurāsenī and Sanskrit. It is taken from the Mālatīmādhava (VI. 10).

19. *Sarale sāhasa-rāgaṃ parihara rambhoru muñca saṃrambhaṃ* /
Virasaṃ virahāyāsaṃ soḍhuṃ tava cittam asahaṃ me //

(Tr. O simple maid of beautiful feature, give up this desperate attempt ; [for know thee that] my heart is unable to look indifferently to this thy galling pangs of separation).

Notes : The couplet taken from Mālatīmādhava, occurs in Act VI. 10. (ref. Grierson). Grierson's reading *Harasaṃkara* is due to a *lacuna* in the ms.

20. *Bhāveṇa virahasihiṇo maṇīsu saaṇe phuḍia-paḍiesu* /
Kaṇṭhe kevalasūtraṃ virahiṇyāḥ kālapāśa iva //

(Tr. The jewels [in her necklace] having burst asunder due to the heat of the fire of separation, and having dropped

Appendix I.

पुरुषोत्तमकृतं

प्राकृतानुशासनम्

[The ms. begins from the middle of the Chapter III. It has been emended in several places which have been marked with asterisks. For the original readings and other informations see the Notes after each Chapter]

[र्दस्य डः] सम्मर्दादौ ॥१॥

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*द्यस्य जोऽपदादौ ॥३॥

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*र्ध-ग्धयोर् बहुलं ढः ॥५॥

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*अक्ष्यादिषु च्छः ॥७॥

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क्मस्य पः ॥१७॥

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शेषादेशयोर् द्वित्वम् अनादौ ॥१९॥

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*र्ह-र्पयोश्च ॥२९॥

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उ पद्म-तन्व्यादिषु ॥३२॥

पुरुषोत्तमस्य प्राकृतानुशासने तृतीयोऽध्यायः ॥

Notes : (3) Vr. lacks [such a rule]. (4) ms. ध्यचयोर्झं. Emendations except where mentioned otherwise, have been adopted from Nitti's text. (5) ms. र्धश्चयोर्बहुलम्. (6) The same as Vr. III. 29, (7) ms. अचादिषु. The same as Vr. III. 30. (9) Vr. lacks. (14) ms. श्चसे प्साम्. The same as Vr. III. 40. (19) The same as Vr. III. 50. (27) ms. °शारङ्गादि° for °शार्ङ्गादि° (29) ms. र्हर्पयोश्च.

[पञ्चमोऽध्यायः—सुब्-विधिः]

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*ङसेर् ह्रौ (आ) च ॥१३॥

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ओ-वोर् अत्वं च इ-दुतोः ॥१८॥

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*पितृ-जामातृ-भ्रातृणाम् अरः ॥२५॥

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*इद्-उतोर् दीर्घः सुपि लुकि च ॥४३॥

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[षष्ठोऽध्यायः—तिङ्विधिः]

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*त्थ-ध्वमोः त्था-ह्वौ ॥५॥

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*त-झ-थासेटा ए-न्ते-से वाऽदन्ताल् लोपे ॥९॥

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आत्वम् इत्वं च मो-मु-मेषु ॥१२॥

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*स्सश्च शाकल्यस्य ॥१४॥

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मिना स्सं च ॥१६॥

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*श्रू-वचि-गमि-रुदि-दृशि-मुचि-भुजि-भिदां ॥१८॥

मिना सोच्छम् आद्यश्च ॥१९॥

*दा-कृञोर् दाहं काहं च ॥२०॥

अत एत्वम् इत्वं च ॥२१॥

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*न्त-मानौ शतृ-शानचौ ॥३६॥

ई च स्त्रियाम् ॥३७॥ *एत्वं वाऽन्ते ॥३८॥

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पुरुषोत्तमस्य प्राकृतानुशासने महाराष्ट्र्यां तिङ्विधिः षष्ठोऽध्यायः ।

Notes: (4) ms. सिप्थसोः. (5) ms. थोह्वौ for थाह्वौ. (9) ms. not clear for ०तादह्लोपे.(Nitti) and our ०ताल्लोपे. (14) ms. शाकल्येस्स (स्स not clear) (18) ms. वति for वचि, and भियां for भिदां. (20) ms. दाह for दाहं. (24) ms. लुक च × × × × तात्. (21) ms. om. ०ध्यादि० in विध्यादिषु. (29) This sūtra probably means that the roots ending in *a* change this vowel to *e* before the terminations mentioned in 28 above. (35) Tr. One may optionally have *a* before *mi*. See Nitti. (36) ms. न्तमानन्तौ for न्तमाणौ. (38) ms. एत्वम्.

[नवमोऽध्यायः—शौरसेनी]

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त्व-तलोर् दात्तणौ ॥४०॥
णिच आव-आवे ॥४१॥
*ङसेर् दो दीर्घश्-चात् क्वचित् ॥४२॥
*कारणान्तङसेर् आत् ॥४३॥
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अस्सिम् इमस्सिं च ङौ ॥५८॥
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क्लीबे स्वमोर् इदं इमं च ॥६०॥
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ङौ तइ तए ॥६३॥
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इति पुरुषोत्तमकृतौ प्राकृतानुशासने शौरसेन्यां सुबन्तपरिच्छेदः ।

[एकादशोऽध्यायः—आवन्ती]

अथावन्ती महाराष्ट्रीशौरसेन्योरैक्यम् ॥१॥
*द्रे रेफलोपो वा ॥२॥
*त-कारो बहुलं स्वरशेषः ॥३॥
*त-तिपोर्ज्जज्जा भवति भविता ? भविष्यतीति चार्थे ॥४॥
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इति पुरुषोत्तमस्य प्राकृतानुशा[सने] आवन्तीभाषासूत्रं समाप्तम् ।

Notes: (2) ms. द्रेरेफलोपो ; see RT. II. 2, 6. (3) ms. इकारो (n. त् कारो). ms. तितिपोर and भवत्ता भविष्यति तिचार्थे (10) ms. तुडु for तुहु ;

[द्वादशोऽध्यायः—मागधी]

अथ मागधी शौरसेनीतः प्रायः ॥१॥
सर्वत्र सषोः शः ॥२॥
षः प्रकृत्या क्वचित् ॥३॥
रो लः ॥४॥
ज-द्ययोर् यय्यौ ॥५॥
क्खस्य श्कः ॥६॥
न क्खोः ॥७॥
क्षस्य संयोगवैपरीत्यञ्च ॥८॥
स्थष्ठयोः स्तष्टौ ॥९॥
त्तष्टयोः क्वचित् ॥१०॥
च्छस्य श्चः ॥११॥
*धस्य हः क्वचित् ॥१२॥
चुः स्पष्टतालव्यः ॥१३॥
निषेधबाहुल्यञ्च ॥१४॥
त्तवो दाणिश्च ॥१५॥
क्वचिद् इत् ॥१६॥
कनि दीर्घः ॥१७॥
उद् अवापयोः ॥१८॥
अधुनार्थेऽहुणि ॥१९॥
वसतौ वसधी ॥२०॥
पुरुषे पुलिशः ॥२१॥
कोष्णादीनां कोशिणादयः ॥२२॥
ही विस्मयोपहासकुशलेषु ॥२३॥
लेले अले चाक्षेपसम्भाषणयोः ॥२४॥
अदन्तसोर् इदेतौ पुंसि ॥२५॥
लुक् च च्छन्दोवशात् ॥२६॥
*ङसो हत्वं वा दीर्घश्चातः ॥२७॥
पक्षे ङसः स्स ए च ॥२८॥
सम्बुद्धेर् एदोतौ ॥२९॥
आद् वाक्षेपे ॥३०॥
अहमर्थे हके हगे हु च ॥३१॥
युष्मानित्यर्थे तुम्हे च ॥३२॥
तिष्ठतेश् चिष्टः ॥३३॥
*वृषेर् वश्शश्च ॥३४॥
लटि भुवो हुवश्च ॥३५॥
कृतेः कप्पः ॥३६॥
कृ-मृ-गमां क-म-गाः क्तस्य डत्वञ्च वा ॥३७॥
*रोचतेर्ल [च] लोपश्च ॥३८॥

श्रीपुरुषोत्तमदेवस्य प्राकृतसूत्रे मागधीभाषा समाप्ता ।

Notes: (12) ms. धस्य ल क्वचित्. Here *la* is evidently a wrong reading for *ha*, hence I make the emendation. (27) ms. ङसो हेत्वचादीर्घश्चातः. The emendation is mine, (29) ms. सम्बुदेर्. This is also a case of de-aspiration in the ms. (34) ms. वृषेर्वश्शं च. (38) ms. वोचते लोपश्च. The em. is mine.

[षोडशोऽध्यायः—टाक्की]

अथ टक्कदेशीया विभाषा संस्कृतशौरसेन्योः ॥१॥

उद् बहुलम् ॥२॥ एं च टान्तस्य ॥३॥

*भ्यसो हं हुं च ॥४॥

आमो वा ॥५॥

घा (सर्वादिषु च ?) ॥६॥

*त्वमहंसमार्थेषु तुहुं हमं (हमुं) ॥७॥

यथा-तथोर् जिध-तिधौ ॥८॥

शेषं प्रयोगात् ॥९॥

*हरिश्चन्द्रस्त्विमां टक्कभाषामपभ्रंशमिच्छति न प्राकृतम् ॥१०॥

श्रीपुरुषोत्तमस्य कृतौ प्राकृतानुशासनसूत्रम् इति ।

Notes : (4) ms. सुसो for भ्यसो. (7) ms. त्वं हं समर्थेषु तुङ्ग. (10) ms. in अपभ्रंशमिदेति is indistinct in some letters.

[सप्तदशोऽध्यायः—नागरापभ्रंशः]

अथातोऽपभ्रंशानुशासनम् तत्र नागरकः ॥१॥

शषोः सः ॥२॥ यस्य जः ॥३॥

नो णः ॥४॥

कगादेः स्वरशेषता ॥५॥

पो वः ॥६॥ *फो भः ॥७॥

खघथभां हः ॥८॥

*प्रकटादाव् आदेर् आत्वं वा ॥९॥

गृध्रादेः ऋत इत्वम् ॥१०॥

ओद् औतः ॥११॥

अउः पौरुषादिषु ॥१२॥

*अनादावयुजां कखतथां गघदधा वा ॥१३॥

*व्यासादीनामादेर् अधो रः ॥१४॥

र-ऋतौ प्रकृत्या च ॥१५॥

गुरुलाघवं च्छन्दोवशात् ॥१६॥

अञ्जलौ च बहुलम् ॥१७॥

*अदन्ताद् ङस्ङसोर् हा ॥१८॥

स्त्रियां ङिः ॥१९॥

दुश्च ॥२०॥ व्यत्ययो लिङ्गानाम् ॥२१॥

ङ्यामोर्हस्वश्च ॥२२॥

*यावत्तावतोर्जिम-तिमौ ॥२३॥

भूत-इत्यर्थे भूहः ॥२४॥

कइ-किंपद्ध-किंप्रु-कि(की)राः पच्चामी किमर्थे ॥२५॥

इवार्थे ण णइ णावइ णइं जिम जणि ॥२६॥

जइं पादपूरणे ॥२७॥ खेदे वइः ॥२८॥

स्वच्छन्दादौ छच्छन्दादयः ॥२९॥

त्वदीयमदीययोस् तुम्भाराम्भारौ ॥३०॥

घदादयो देश्याम् ॥३१॥

पुव्विण्वेपिण्वेप्वेवयः क्त्वः ॥३२॥

इविओ च ॥३३॥

प्पिप्पिणूव् ओ च ब्रुवः ॥३४॥

भू-गमि-कृञां भो-गं-करा विभाषा ॥३५॥

*एवं अणहुं अणहिं एप्पि एप्पिणु-एवयः [तुम-प्रत्यये च] ॥३६॥

Notes : (7) ms. फो भः. (9) ms. प्रालपृषा. (13) ms. कगादावयुजाम्. (14) ms. ष्यौ for धोर:. (18) ms. ङसाचो for ङस्ङसोः. (21) ms. व्यत्यये. (23) ms. जिमतिमौ, the em. is mine. (25) Nitti's em. seems to be mistaken. (36) ms. एवं० for एवं. The bracketed part wrongly put after 68 below. Hence my em. See He. 4, 441.

[अष्टादशोऽध्यायः—व्राचडापभ्रंशः]

*अथ व्राचडकम् ॥१॥ षसोः शः ॥२॥
र-ऋतौ प्रकृत्या भृत्यवर्जम् ॥३॥
चवर्गः स्पष्टतालव्यः ॥४॥
तथौ चास्पष्टौ ॥५॥
पदादौ तडयोः टदौ च ॥६॥
*खड्गस्य खण्डुः ॥७॥
जे-ज्जि-श्चैवस्य ॥८॥
भवते भोऽप्रादौ ॥९॥ *क्तो भूः ॥१०॥
*व्रजेर् वञ्जः ॥११॥ वृषेर् वर्हः ॥१२॥
शेषं प्रयोगात् ॥१३॥
अथोपनागरकम् ॥१४॥
द्वयोः साङ्कर्यात् ॥१५॥
*सूक्ष्मान्तरास्तु पाञ्चालाद्यो लोकतः ॥१६॥
क्य (?) ॥१७॥ उल्लप्राया वैदर्भी ॥१८॥
सम्बोधनाढ्या लाटी ॥१९॥
*इकारौकारप्रायौ ओड्री ॥२०॥
सवीप्साप्राया कैकेयी ॥२१॥
*बहुसमासा गौडी ॥२२॥
*एवं टक्क-वर्बर-कुन्तल-पाण्ड्य-सिंघलादिभाषा उन्नेयाः ॥२३॥

इति श्रीपुरुषोत्तमस्यापभ्रंशानुशासनसूत्रं समाप्तम् ।

Notes: (1) ms. अथा. (7) ms. खड्गस्य. The em. is mine. (10) ms. क्ते भू. (11) ms. व्रजेर् वञ्ज. (16) ms. सूक्ष्मान्तरास्. (20) ms. इकारौकार-प्रायौ लष्टी. The em. is mine. See Mk. comm. on XVIII. 12. (21) ms. सवीप्सामायौ. The em. is mine. (22) ms. बहुसमा गौडी. The em. is mine, See the note on 20 above. (23) ms. ०टक्क वक्कर०. The em. is mine. Nitti also suggested it.

[ऊनविंशोऽध्यायः—कैकेयपैशाचिकम्]

*अथातः पैशाचिकम् ॥१॥
*तत्र कैकयम् ॥२॥
संस्कृतशौरसेन्योर्विकृतिः ॥३॥
*अयुक्तानां गजडदबानां कचटतपा बहुलम् ॥४॥
घझढधभानां खछठथफाः ॥५॥
*कखच[छ]टठतथपफाः प्रकृत्या ॥६॥
*कखादीनां वान्यत्र ॥७॥
णो नः ॥८॥ युक्तानां विकर्षः ॥९॥
न्यज्ञण्यानां ञ्ञः ॥१०॥
पक्ष्म सूक्ष्मयोः पखमसुखमौ ॥११॥
र्यस्य रिअः ॥१२॥ *वृक्षस्य विकः ॥१३॥
*पृथिव्याः पुथुमी ॥१४॥
विस्मयस्य विसुमअं ॥१५॥
गृहस्य किहकम् ॥१६॥
तिरश्च तिरिअं च ॥१७॥
हृदयस्य हितपकम् ॥१८॥
इवस्य पिव ॥१९॥
क्वचित् कुपचिः ॥२०॥
त्त्वा तूनं ॥२१॥
टा-ङसि-ङस् ङिपु राज्ञो राचिर्वा ॥२२॥
*यूय-वयमर्थे तुप्फे अप्फे च ॥२३॥
भवतेर् हो-हुवौ ॥२४॥

समाप्तम् इदं कैकेयं नाम पैशाचिकम् ।

Notes: (1) ms, ऋथातो:. (2) ms. तत्र कैकेय. (4) ms, अयुक्ताङ्. (6) ms. ०पफः for पफाः. (7) ms. वान्यत्र for चान्यत्र. The em. is mine This probably means that these sounds sometimes undergo usual Prakritic changes too. (13) ms. वस्य पिक्का. The em. is mine. (14) ms. प्रथमी, em. is mine. (23) ms. यूयव्वयमर्थे.

APPENDIX II

लङ्केश्वरकृता प्राकृतकामधेनु

ॐ नमो गणेशाय ।

[The text given below has been taken from Mr. G. C. Basu's first edition of the work published in the *New Indian Antiquary,* Vol. VIII. (1946), pp. 37-39. But some slight changes have been made here mostly on the basis of the various readings very carefully collected by Mr. Basu]

ब्रह्माणमादौ शिरसा प्रणम्य
पितामहं मातरम् आदिविद्याम् ।
श्रीरावणेनामलबुद्धिशालिना
विधीयते प्राकृतकामधेनुका ॥

विस्तराद् गदितं पूर्व संक्षेपाद् अधुनोच्यते ।
बालबोधकरं सूत्रं दृष्टो याद्दृक्-नवोद्धृतम् ॥
देशरूच्या प्रतीतानां तद्भवानां निगद्यते ।
लक्षणं नेह यत् सिद्धं तत्समं देशजञ्च तत् ॥

क च ट तपां प्रायोऽनादौ ॥१॥

कचटतपां प्रायेण लोपः स्यात् अनादौ वर्तमानानामित्यर्थः । तेन साकं साअं । एक शब्दे तु द्वित्वं एक्कं । जलचरः जलअरः । कपटः कपअः(?) पातु पाउ प्रलापः पलाओ । अनादाविति किम् कथं कधं चन्द्रिका चन्दिआ उ(ट)ङ्गनः [टङ्कणो], तव तु[अ] उ(पू)र्व्वं [पुव्व] पथिकः पहिओ ।

Notes : The rule prescribing an elision of the intervocal *ṭ* is curious. No. Pkt. text seems to corroborate this.

सु-औ-जसाञ्च प्रायेण लोपः ॥२॥

पहिओ ।

Note : The example is inadequate and the rule remains unexplained.

नाचां वर्णाश्रितानाम् ॥३॥

वर्णाश्रितानाम् अचां लोपो न स्यात् । तथैवोदाहृतम् ।

मो वट च सहरटचादीनि यथोपदिष्टम् ॥४॥

मो वटचसह रटचादीनि यथाप्रयुक्तं साधूनि स्युः (?)। प्रस्तारं पत्थरं विस्तार वित्थरं उद्गम उग्गम भ्रमति भमइ शीर्षं सीसं क्षुण्णं खुणिअ नदी [णई] [निद्राति णिन्दइ]

ओत्वं विसर्जनीय[स्य] सम्बोधने [च] ॥१३॥

पदानां विसर्जनीयस्य स्थाने ओत्वं स्यात्। देवः देवो विप्रः विप्पो। सम्बोधने [च] मातः माओ माए एत्वं च।

लोप आदौ सकारस्य ॥१४॥

आदौ वर्तमानस्य सकारस्य लोपः स्यात्। काष्ठं (?)कट्ठं स्थानं ठाणं इत्यादि।

यरयोर् लोपः द्वित्वं चानादौ ॥१५॥

यकाररेफयोः सर्वत्र लोपः स्यात्। प्रभु पहु भ्रमति भमइ ध्यानम् धाणं। अनादौ द्वित्वञ्च वयस्य वअस्स काव्यं कव्वं कार्यं कज्जं।

[दुम्भ-दुहौ दोग्धेः] ॥१६॥

Note: The reading is conjectural.

किज्ज-कुणौ करोतेः ॥१७॥

करोतेः प्रयोगे किज्ज-कुणावादिश्येते करोति किज्जइ कुणइ।

वदति भवत्योर् भण-हो ॥१८॥

वदति भवत्योरर्थे यथाक्रमेणेतावादिश्येते वदति भणइ भवति होइ।

भिसो हिं ॥१९॥

भिसः स्थाने हिं स्यात्।

एतः एत्त इ ॥२०॥

ब्राह्मणैः बम्हणेहिं।

पञ्चम्या हिं स्यात् ॥२१॥

वृक्षात् रुक्खाहिं लङ्कागिरिमेखलाहिं। एवं द्विवचनबहुवचनयोः (?)।

लोपः आतः ॥२२॥

षष्ठ्या बहुवचने आकारस्य लोपः स्यात्। वृक्षानां रुक्खाणां देवानां देवाणं पुरिसाणं।

अनादौ बहुलम् ॥२३॥

आतो लोपः स्यात् कार्यं कज्जं शान्ति सन्ति। अनादौ किम् आसणम्।

सप्तम्यां मि द्वित्वञ्च ॥२४॥

मिः स्यात्। तस्य द्वित्वञ्च मयि मज्झम्मि गात्रे गत्तम्मि विलिणिपत्तम्मि।

बहुष्वनुस्वारः ॥२५॥

सप्तम्या बहुवचनेऽनुस्वारः स्यात्। देवेसुं तेसुं जेसुं।

रेफस्य तणाव् अनादौ ॥२६॥

अत्र रेफस्य तणौ स्यातां। श्रीरामः सिरिणामो [पुरुषोत्तमः] पुतुसोत्तिमो प्रकरः पकतो।

संयोगे वीतो ह्रस्वत्वं पृथग्भावः ॥२७॥

ऊश्च ईश्च वी तयोर्ह्रस्वत्वं स्यात्। पृथक् च क्रियते ऊश्च ईश्च पूर्वं [पूर्वे] श्रीरामः सिरिरामो प्रीति पिरिति ग्रीवा गिरिवा।

Appendix III

विष्णुधर्मोत्तरधृतं प्राकृतलक्षणम्

मार्कण्डेय उवाच ।

अथातः संप्रवक्ष्यामि तव प्राकृतलक्षणम् ।
ऋ ॠ ऌ ॡ न सन्त्यत्र नष्मा (नोष्मा) न च म(श)षावुभौ ॥ १॥

सकारहीना (सकारो हि न) च तथा नासिक्यश्च तथा नृप ।
रेफश्च शयवा राजन् संयोगे नास्ति कर्हिचित् ॥२॥

ए (ऐ) कारश्च तथौकारः पदमध्ये महाबलः ।
द्वढ(वद)योगे व(व)कारोऽत्र ड(द)गयोगे तथैव च[1] ॥३॥

गय(ध)योगे गकारोऽत्र लोपमायाति नित्यदा(शः) ।
दमौ युक्तौ पृथक् कृत्वा दुमौ कार्यं तथैव च ॥४॥

ऋ(क)तयोगे द(क्त)कारस्यात्(स्य) तकारस्त्वभिधीयते ।
फकारः पदमध्यो(ध्ये)ऽत्र वक्तव्यो हल्विवर्जितः ॥५॥

नकारस्य णकारः स्यात् क्षकारस्य ख इष्यते ।
तकारश्च थकारश्च भ(भ)कारश्च व(त) एव च ॥६॥

क्वचित् क्वचित् [तु] स्यात् तदा(था) ह(ध)कारश्च तथा क्वचित् ।
क्षकारस्य तु [छ]वक्तव्यं वां(ध)कारस्य ह इष्यते ॥७॥

[श]चकारस्य छकारः स्यात्युकरे (स्यात्तकारे) हल् च लुप्यते ।
[अ] युक्ते प(प)कारे तद्धौ (द्धि)भे हकारोऽपि विधीयते ॥८॥

चतुर्थी नात्र विज्ञेया न च द्विवचनं क्वचित् ।
पदादौ यो गुरुः सोऽत्र लघुरेव विधीयते ॥९॥

दिङ्मात्रमेतदुद्दिष्टं मया प्राकृतलक्षणम् ।
प्रयोगाद् अनुकर्तव्यो विस्तरो ह्यतिविस्तरः ॥१०॥

देशेषु देशेषु पृथग् विभिन्नं न शक्यते लक्षणतस्तु वक्तुम् ।
लोकेषु यत् स्यादपभ्रष्टसंज्ञं ज्ञेयं हि तद्देशविदोऽधिकारम् ॥११॥

इति विष्णुधर्मोत्तरे मार्कण्डेय-वज्र-संवादे प्राकृतभाषालक्षणं नाम सप्तमोऽध्यायः ॥

8. *Śc* will be *ch*, and the consonant element of *ta* will drop. In *pa* also the same rule (i.e. dropping of the consonant element) holds good.

9. There is never any fourth case-ending and dual number [in Prakrit], and the long vowel in the beginning of a word becomes short.

Notes : The second part of the rule should be compared with Vr. 1. 2, 10. The qualitative change of the initial vowel presented by Vr. I. 12, 20 also may be taken as further development after lengthening.

10. These are the two principal characteristics of Prakrit mentioned by me. More details are to be gathered from the usage.

Note : It seems that the previous couplet (no. 9) has been referred to here.

11. That which is popularly known as Apabhraṣṭa in different countries and is divided [into many dialects] is to be known from persons who know these countries thoroughly.

Note : It is significant that this small grammar of Prakrit does not expressly mention double consonants. In Aśokan Pkt. too double consonants are absent. From the mention of Apabhraṣṭa [language] it appears that this grammatical sketch was probably not much earlier than the 6th century A.C. when we have epigraphic evidence of the existence of Apabhraṃśa.

अइ = अयि I. 9. 6, 9
अए (सम्भाषणे) I. 9. 3
अह्णो (अनुतापे) I. 9. 7
अच्छ (सम्भाषे) I. 9. 9
अच्छ = अस् Ś. II. 1. 27.
अच्छरीअ = आश्चर्य Ś. II. 1. 38
अज्जुका (गणिका) II. 1. 36
अण = अ- I. 9. 6
अप्पाणो = आत्मनः I. 6. 13
असु = अदुस् I. 6. 19
अम्हाण = अस्माकं I. 6. 33
अम्हासुन्तो, अम्हाहिन्तो = अस्मभ्यः I. 6. 21
अम्हे = अस्मान् I. 6. 30. 31
अम्हेसु = अस्मासु I. 6. 34
अम्हेहिं = अस्माभिः I. 6. 31
अम्होण = अस्माकं I. 6. 33
अम्होसु = अस्मासु I. 6. 34
अम्होहि(ं) = अस्माभिः I. 6. 31
-अरन्त (शीलार्थे) I. 5. 22
अरे (कलहे) I. 9. 3
अलाहि (निवारणे) I. 9. 3
-अल्ल (स्वार्थे) I. 5. 19
अवहद = (उपकृत) Prā II. 2. 4
अवि = अपि I. 9. 5
अविद (निर्व्वेदे) Prā II. 2. 4
अव्वो (सम्भावन-सूचनयोः) I. 9. 2
अहं = अहम् I. 6. 30
अहअं = अहम् I. 6. 30
अहणि = अद्यन Mg II. 2. 14
अहुनि = अधुना Pś. III. 3. 5
अहो (अनुतापे) I. 9. 7
अहोसि = आसीत् I. 7. 13
आ (तावत्) Śā. II. 3. 18
आम (क्रोधे) I. 9. 10
आणत्र = अन्यत्र Mg. II. 2 17
-आल = मतुप् I. 5. 18
आलुह = आरोह Mg. II. 2. 26
आसि = आसीत् I. 7. 13
इणं = इदम् I. 6. 18 Prā. II. 2. 4
इण्णं acc. and instr. sing एतद्.
-इत्त- = मतुप् I. 5. 18
इदं = इदम् nom., acc, sing. I. 6. 17
इध = इह Ś. II. 1. 16
इन्दई = इन्द्रजित् Ś. II. 1. 38
इन्दाइणी = इन्द्राणीम् Śāk. II. 3. 6
इम (इदम्) I. 6. 18
-इम- I. 5. 21
इमा (इदम्) I. 6. 18
इर = किल I. 9. 5
-इर = तृन् I. 5. 22
-इल्ल- I. 5. 18, 21
इश्चिआ = स्त्रीका Śāb. II. 3. 18
इह (इदम्) I. 6. 18
उत्थदि = उत्तिष्ठति Ś. II. 1. 27
उ I. 9. 5
उरु = अरे Cāṇḍ. II. 3. 15.
उशलादि = अपसरति Mg. II. 2. 22
उश्चिद = उत्थितः II. 2. 17.
ऊ० = उप I. 5. 8.
ऊण = त्वा I. 5. 22
-उल्ल I. 5. 21
एएहि = एहि Śāb. II. 3. 21, Ābh. 24,
एण (एतद्) I. 6. 19
एण्हिं = इदानीं I. 5. 24 ; 9. 10; Mg. II. 2. 21
एत्थ = अत्र Śāk. II. 3. 6 ; II. 3. 14.
एदाणं = एतेषां II. 3. 29, एदाइं = एतेषां Tāk. II. 3. 29
एश्च = अत्र Mg. II. 2. 15
एशि = एस Mg. II. 2. 25
एशे = एस Mg. II. 13. 14. 15. 17-20. 21, एशे = एतस्मिन् Śāk. II. 3. 6
एस = एषः I. 6. 78.
एसो = एषः I. 6. 18

Roots (Ch. VIII)

Prakrit-Sanskrit

Page 17 line 12 *read* अत्तत् *for* अतत्.
,, 4 (from the bottom) *read* वर्हिपदे *for* वहिपदे.
,, 19 ,, 4 *read* पुष्यमिह *for* पूष्यमिह.
,, 20 ,, 18 ,, [कण्णेआरो] *for* [कण्णेरो].
,, 21 ,, 11 ,, सरोजं *for* सरजं.
,, 22 ,, 3 ,, लिनोर्वा *for* मिनोर्वा.
,, 4 ,, दक्खडाहो *for* दक्षे-डाहे.
,, 23 ,, 11 ,, पुट्ठं *for* पुट्ठं.
,, 19 ,, क्रियमाणो विन्दु.
,, 24 ,, शपौ विसर्गश्च.
,, 4 (from the bottom) *omit* रसुसि.
,, 5 (,, ,,) *read* 4 n. रसुसी, 5 n. रसुसि
,, 24 ,, 6 (,, ,,) *read* वल्लहओ *for* वल्लहआ.
7 (,, ,,) *read* द्वित्वं.
,, 25 ,, 11 *read* दट्ठुं.
,, 18 ,, तत्तद्देशीय for त्ततदेशीय.
,, 26 ,, 2 ,, सङ्करो *for* शङ्करो.
,, 26 ,, 11 (from the bottom) टां ङसीनाम् *for* भ्यस् ङसीनाम्.
,, 27 ,, 3 (,, ,,) *read* जसि भ्यसि स्यात् *for* जसि शसि स्यात्.
,, 28 ,, 4 *omit* the *daṇḍa* after आतोऽनदातौ.
,, 7 (from the bottom) *read* भणंसिणी.
,, 29 ,, 3 *read* पितृप्वरोता.
4 ,, धामन्त्रणे.
,, 30 ,, 5 (from the bottom) *read* आणा *for* आणा.
,, 31 ,, 4 (,, ,,) धा सो *for* धासौ.
,, 32 ,, 5 *read* घहूणं *for* घहुणं.
14 ,, गआ *for* गआं.
15 ,, एतद्द एताद्दं.
2 (from the bottom) *read* देस्तत्र *for* देप्वत्र.
,, 32 ,, 6 ,, ,, *read* रूपाणि *for* रुपाणि.
,, 35 ,, 5 *read* ममं मिं *for* ममं *only*.
,, 19 ,, अमूहाहिन्तो.
,, 39 *read the heading as* तिङन्त विधानम्.
line 12 *read* थास्योर्हिं॰ *for* थास्सयो हिं॰.
,, 13 ,, लोपस्तकाराच्च.
,, 16 ,, थास्योरिति.
,, 21 ,, ज्जो ज्जाहि *for* ज्जोज्जाहि.
,, 40 ,, 17 ,, अग्रहीत् *for* अगृह्णीत् and अग्रहीष्यत् *for* अग्रहीष्यत्.
,, 42 ,, 2 *omit* च before हु.
,, 12 read ॰सोऽरिः *for* ॰सोरिः.

Page 114 linea 4 ,, *tira* ,, *tira*.
,, 8 ,, *kṣudh* ,, *krudh*.
,, 15 ,, *khuḍa* ,, *khuda*.
,, 18 ,, *jiṅgha* ,, *jighra*,
,, 7 (from the bottom) read *mil* for *mil*.
,, 3 (,, ,,) ,, *ālluḍha* for *ulluḍha*.
,, 115 ,, 5 ,, *tim* for *timya*.
,, 22 ,, *virav* ,, *vi-ru*.
,, 115 " 2 " *ni* and *abhi*
" 25 " *avasāa*.
,, 120 " last " in the case of *a*.
,, 127 " " " Pu. XI. 7 *for* Pu. XI.
,, 142 " 18 after [thus] *add* for bālā.
,, 143 ,, 10 *read* For the suffix *ka* we have *hu' for* Sometimes we...[in this case].
,, 11 read *vṛkṣako'troccaḥ* for *vṛkṣo'troccaḥ*.
" 18 add '*vaṇāila*' after *we have*
" 27 *read* '*bālāhiṃ*'
" 28 " *vahūhiṃ*
" 35 " '*haṃ*' for *ham*
" 36 " '*huṃ*' for '*hum*'
,, 144 ,, 3 *read* [*nadyāḥ*]
" 8 " *hu* for *hū*
" 2 (from the bottom) *vahūhe*
" 9 (" ") *jujjhe* for *jene* ; *yuddhe* for *jena*.
" 11 (" ") *vṛkṣaś ca*.
" 145 " 19 read *jadruṃ*
" 5 (from the bottom) *omit* are *and read* go back *for* misreading.
,, 6 (from the bottom) *read* to *jatra* and *tatra* ; *instead of* to *jahu* and *tahu*.
" 146 ,, 8 *read* These *for* There.
,, 147 ,, last but one ; read 83 after 82.
,, 151 ,, 15 *put* 2 *after* Pu. XIX. and *abso put* 5 *before* Mk. XIX,
,, 152 ,, 18 *read* XX *for* XIX.
,, 20 ,, *ahuni* for *ahuṇi*.
" 153 " 2 " end in *e for* end in *ī*.
" 163 " 20 " 28 *for* 24.
" 167 " 7 " इति पुरुषोत्तमस्यापभ्रंशानुशासने
,, 182 ,, 4 (from the bottom) 4 read माणंसिणी I. 1. 6; 9.
" 183 " 24 " वृंहित *for* वृहत

Notes : See Vr. II. 19, 29, 5, 26 ; Mk. II. 17, 14, 28, 5, 24. According the comm. the change of *p* into *v* is optional. This view is available in the text when the present rule is taken together with II. 1 above, about the general disappearance of *p*. Cf. Nitti.

8. *K* of *candrikā* changes into *m* ; so does *p* of *āpīḍa*. And *d* of *gadgada* as well as of *daśa* in numerals more than ten, becomes *r*.

Notes : See Vr. II. 6, 16, 13, 14 ; Mk. II. 5, 15, 13.

9. *D* of *kadambaka*, *dohadaka* and *pradīpta* becomes *l*. In words of the *haridrā* group *r* optionally becomes *l*. *Ṭh* of *āṅkoṭhaka* is changed into *ll*. And *ś* and *ṣ* always become *s*.

Notes : See Vr. II. 12, 30, 25, 43 ; Mk. II. 12, 29, 22, 44.

10. [The *haridrā* group includes] *haridrā*, *parigha*, *aṅgāra*, *sukumāra*, *yudhiṣṭhira*, *karaṇa*, *kirāta*, *caraṇa*, *mukhara*, and *aṅgurī*.

Notes : See Vr. II. 30 ; Mk. as in 9.

11. *Kh*, *th*, *gh*, *dh* and *bh* always become *h* ; *ś* of *daśa* and such other words also changes into *h*. The change of aspirates does not take place when they are preceded by an anusvāra, or in words like *atharvan*, *adharma*, *adhama*, etc.

Notes : See Vr. II. 27, 44 ; Mk. II. 25, 45.

12. In *vasati* and *bharata*, *t* always changes into *h* ; the same change occurs for *k* in *cikura* and *nikaṣa*, *vikaṭa*, *vikala* and *sphaṭika* as well. The *ph* of *śephālikā* also becomes *h*.

Notes : See Vr. II. 9, 4 ; Mk. II. 9, 6.

13. *Y* of *chāyā* meaning 'beauty' as well as *ś* of *daśa* in proper names, will change into *h*. *S* of *divasa* will be optionally *h*, and *ṣ* of *snuṣā* will become *h* preceded by *ṇ* i. e. *ṇha*.

Notes : See Vr. II. 18, 45, 47 : Mk. II. 48, 46, 47.

14. Initial *y* becomes *j*, and *n* is always changed into *ṇ*, but *y* of *yaṣṭi*, becomes *l*, *k* of *kubja* meaning a 'hunchback', will change into *kh*, and *k* of *kirāta* in the sense of *mleccha*, becomes *c*.

Notes : See Vr. II. 31, 43, 32, 34, 33 ; Mk. II, 30, 31, 33, 32.

15. Some say that *l* of *lāṅgulaka*, *lohala* and *lāṅgalaka* always becomes *ṇ*. Sibilants in *śāvaka*, *ṣat* and *saptaparṇa* change into *ch* while, [*d*] of *daṇḍa*, *dolā* and *daśana* becomes *ḍ*.

Notes : See Vr. II. 40, 41, 35 ; Mk. II. 39, 40, 34-35. Cowell in his edition of Vr. wrongly reads *lohala* (made of iron) as *lāhala*, though his mss. DE give the correct form. This incorrect form appears in the current edition of Hc.'s grammar too. Mk. (comm. on II. 39) however reads this correctly.

16. In *manmatha* *m* becomes *v* ; *p* of words of *paruṣa* group will change into *ph*. *V* of *visinī* becomes *bh*. *V* (lit. in the sound before the conjunct consonant) will always be *bh* in *vihvalo*, and when *i* stands before a conjunct consonant it will be changed into *e*.

Notes : See Vr. II. 39, 38 ; Mk. II. 38, 36, 37. For *paruṣa* becoming *pharusa* in Pkt. see NŚ. XVIII. 15. According to Vr. (III. 47.) *vihvala* becomes *vebbhalo* and not *bheṃbhalo* as RT. says. See Pischel, § 209. Mk. ignores this latter form, but does not mention Vr.'s *vebbhalo* either.

Here ends the second Posy consisting of sixteen flowers, of the Wishing-tree in the Instruction of Prakrit.

I. iii. Conjunct Consonants

1. *N*, *m* and *y*, when they are the second element (lit. below), and *r*, *l*, and *v*, when they are either the first or the second element, and *k*, *g*, *d*, *p* when they are the first element of a conjunct consonant, disappear, and so do *ś*, *ṣ*, and *ñ* of *sarvajña* and *manojña*.

Notes : See Vr. III. 1, 2, 3, 5 ; Mk. III. 2, 3, 1, 5.

2. From *śmaśru* and *śmaśāna* the first *ś* drops and so does *s* of *smara* and *smera*. And *m* drops from *ghasmara* and *h* from *madhyāhṇaka* ; but from *vihvala*, *h* drops optionally. *R* may drop from *dr*, and *pa* always drops from *vanaspati*.

Notes : See Vr. III. 6, 7, 47, 4 ; Mk. III. 7, 8, 63, 4.

3. *Mṛdutva* in the sense of 'a flower', will have [*ta* changed into] *k* [after the elision of *v*]. The *st* of *stambha* change into *kh*, and so do *ṣk*, *sk* and *kṣ*. *Sph* of *sphoṭaka* always changes into *kh*, and *sthāṇu* not in the sense of Śiva, will have its *sth* changed [to *kh*].

Notes : See Vr. III. 14, 16, 29, 15 ; Pu. III. 6 ; Mk. III. 39, 17, 37, 18-19. ***khambho*>**Beng. ***khām*** (post) and ***khandho*>** Beng. dialectal. ***kāndh*** (shoulder).

4. This change [of *ṣk* and *sk* into *kh*] does not take place in words like *niṣkampa, turuṣka, muṣka, namaskṛtya, saṃskṛta, taskara* etc. *Tv* and *ty* become *c*, but this change does not always occur, *e.g.* in words of the *caitya* group and in case of *satvara* and *gatvara* etc.

Notes : See Vr. III. 27 ; Pu. III. 2 ; Mk. III. 38, 39, 31, 32.

5. *Ch* has been prescribed [as a substitute] for [*thy*] except in case of *ātithya*, and [*ch* is also, to be substituted] for *śc*, *ts* and *ps* as well. In words of *lakṣmī* group as well as in *spṛhā*, *utsava* and *utsuka* the conjunct consonants will change into *ch*.

Notes : See Vr. III. 27, 40, 42; Pu. III. 2, 14 ; Mk. III. 31, 53, 54 ; ***micchā*>**Beng. ***michā*** ; ***racchā***, ****lacchā*,>**Beng. ****lāch***, ***nāch*** ('front' as in ***nāch-duār***, front door).

6. *Lakṣmī, sadṛkṣa, makṣikā*, etc., *utkṣipta, ṛkṣa* and *akṣa* are included [in this group]. This rule is optional in case of *kṣaṇa, kṣamā, akṣī* and *vṛkṣa*.

Notes : See Vr. III. 30, 31 ; Pu. III. 7. 8 ; Mk. III. 41, 40, 42 ; ***macchiā*>**Beng. ***māchi***.

7. *Dy* and *ry* are regularly changed into *j* ; such a change will be available in *śayyā* and *abhimanyu*. *Jh* is prescribed for *dhy* and *hy*, and also [for *kṣ*] in *prakṣarita*. And *ṭ* is prescribed for *tt* in *mṛttikā* and *pattana*.

Notes : See Vr. II. 27, 28, 23 ; Pu. III. 3. 4 ; Mk. III. 31, 20, 33, 28 ; ***vejjo*>**Beng. ***vej*** (a surname) ; ***sejjā*>**Beng. ***śej***, ***miṭṭiā*>**Hindi ***miṭṭi***.

8-9. *Ṭ* is used for *rt* in words other than those included in the *dhūrta* group. The wise prescribe *ṭh* for *ṣṭ*. The *dhūrtā* group is as follows: *dhūrta, mūrta, ārta, muhūrta, vārtā*,

saṃvarta, saṃkīrtana, vartikā, āvarta, kīrti, vartamāna, pūrti, vartika(?), kartarī. Vṛnta will have its *t* as *ṭ*, and *ṭh* will occur in *asthin*, and *bhindipāla* will take *ḍ* [for its *d*].

Notes : See Vr. III, 24, 22, Mk. III. 27, 13. Vr. III. 45, 46 ; Mk. III. 65, 16 ; *aṭṭhi* > Bengali *āṭhi* (seed).

10. *Ḍ* is substituted for *rd* in words like *garta, sammarda, gardabha, vitardi, vicchardi, kapardaka*, and *ḍh* is prescribed for *rdh* and *gdh* in words other than *snigdha, govardhana* and *nirdhana* etc.

Notes : See Vr. III. 26, 25, 12, 3 ; Pu. III. 5 ; Mk. III. 29, 30, 35. *Viaḍḍha* probably gives rise to Bengali *veāḍā* (obstinate).

11. *Ñc* of words *pañcāśat* and *pañcadaśa* as well as *mn, ny* and *jñ* change into *ṇ*. So does *hṇ* of *cihṇa* ; *st* becomes *th* except in *stamba. P* or *t* is substituted [for *tm*] in *ātman*.

Notes : See Vr. III. 2, 44, 33, 34, 13, 48 ; Pu. III. 16, 18 : Mk. III. 57, 47, 16, 61. *Saṇṇā*>OB. *sāṇa* (hint) ; *hattho*>NIA. *hāth, hāt* (hand).

12. In words *māhātmya* and *tādātmya* one always substitutes *p* [for *tm*], and the same is substituted for *ṭm* in *kuṭmala* also. *Sp* and *sph* become *ph*, but in the place *sp* sometimes *si* occurs. *Bh* replaces [*hv*] in *gojihvikā* and *gahvara*.

Notes : See Vr. III. 48, 35, 36 ; Pu. III. 12 ; Mk. III. 60, 61, 48, 50, 62.

13. There occurs *r* for *ry* in *tūrya, paryantaka, dhairya, śauṭīrya, āścarya, saundarya*, etc. The learned think that this rule is optional in case of *sūrya*, while in words of the *caurya* group *rya* always becomes *ria*.

Notes : See Vr. III. 18, 19, 20 ; Mk. III. 21, 22.

14. [The *caurya* group includes] *cauryam, śauryam, vīryam*, and *āścaryam* also is included by some in this group. In *paryasta, paryāṇaka* and *saukumārya*, *ry* becomes *l*, but the change in *paryaṅka* is optional.

Notes : See Vr. III. 20, 21 ; Mk. III. 23, 24, *Pallaṅka*>Beng *pālaṅ* (cushioned bed).

15. In place of *hvo*, and in words like *vāṣpa, kārṣāpaṇaka* and *kuṣmāṇḍaka* in the feminine gender, *h* occurs. The conjunct

consonant *ṣm*, *sm* and *kṣm* change themselves into *mh*, and *ṣn*, *sn*, and *kṣṇ* become *ṇh*.

Notes : See Vr. III. 39, 32, 33 ; Pu. III. 10, 11 ; Mk. III 52, 46, 45, 11, 13, 66. *kāhāvaṇo*>Beng. *kāhan* (an aggregate of eighty articles such as cowris) ; *Kaṇha*>*Kāṇa* (Kṛṣṇa).

16. First elements of the conjunct consonants occurring in *ślāghā*, *kṣmā*, *sārṅga* and *ratna* are separated by the vowel *a*, and this kind of change in *Kṛṣṇa* is optional. This rule extends till the word *dvāra* (in 19).

Notes : See Vr. III. 59, 60, 63, 61 ; Pu. III. 30, 27 ; Mk. III. 77, 92, 78.

17. The separating vowel is always *i* in case of *śrī*, *hrī*, *klānta*, *kleśa*, *mlāna*, *svapna*, *arha*, *varṣa*, *sparśa*, *garha*, *harṣa*.

Notes : See Vr. III. 62 ; Pu. III. 28, 29 ; Mk. III. 77, 80, 81, 82.

18. In case of words of *bhāryā* group the anaptyxis of conjunct consonants, is optional. In case of *daśārha*, *h* is dropped. Anaptyxis sometimes does not occur in case of [the compound] *varṣā-rajanī-mukham*. In *sneha* the separating vowel is either *i* or *a*. The same is the case in *snāna*. In the word *varhi* the separting vowel is *i*, or there is no separation [at all].

Notes : See Vr. III. 64 ; Pu. III. 31 ; Mk. III. 107, 87, 90, 89. 85.

19. The separating vowel in *jyā* is *ī*, and in *padma* it is *u*, and is optional, and in words of *tanvī* group the separating vowel is *u*, and such is the case in *Kaśmīra*, *veśman*, *smara*, *ghasmara* etc. In the word *dvāra* either there is the separating vowel *u*, or *d* or *v* drops.

Notes : See Vr. III. 66, 65 ; Pu. III. 32 ; Mk. III. 93, 94, 96.

Here ends the [third] Posy on Conjunct Consonants consisting of nineteen flowers, of the Wishing-tree in the Instruction of Prakrit.

I. iv. Doubling of Consonants.

1. Stops which remain after the elision of an element of conjunct consonants as well as stops which remain under the rule relating to conjunct consonants beginning with *k* etc., will be doubled. But in case of words of the *nīḍa* group, the consonants may be optionally doubled, and the same is the case with the second element of a compound word and with words of the *sevā* group.

Notes: See Vr. III. 50, 52; Pu. III. 21, 23; Mk III. 69, 71, 76, 75.

2. Words of the *sevā* group are as follows: *sevā, īśvara, puṣya, eka, viśvāsa, pakka, aśiva, duḥkhita, trailokya. daiva, aśvaka, karṇikāra, sasya, kautūhala.*

Note: See Pu. III. 22; Vr. and Mk. As in 1.

3. Prakrit grammars on the basis of some examples, prescribe also the doubling of the first letter of a word preceded by another word. But the doubling does not take place in case of *r* and *h*, and after an anusvāra and in the substitute of the root *jñā*.

Notes: See Vr. III. 54, 55, 56; Mk. III. 73, 74; *sassa* <Beng. *śāś* (kernel),

4. When an aspirated stop is doubled, its first element becomes a non-aspirate (lit. in the doubling second and the fourth of the group, the first part becomes the first and the third respectively).

Notes: See Vr. III, 51; Pu. III. 20; Mk. III. 70; *vuḍḍho*>Beng. *vuḍā*, Hindi. *vuḍḍhā*.

Here ends the [fourth] Posy on Doubling of Consonants, consisting of four flowers, of the Wishing-tree in the Instruction of Prakrit.

I. v. Sandhi.

1. [They] say that the vowels [sometimes] drop or are modified. I shall speak here of their forms in the sandhi. Sometimes a short vowel takes the place of a long vowel and a long vowel that of a short one.

Notes : See Vr. IV. 1 ; Pu. IV 1 ; Mk. IV. 1.

2. The learned say that vowels in syllables other then *ma* in *prathama* becomes *u* alternately or simultaneously, and sometimes no change of vowels at all takes place. And they [also] say that sometimes *i* comes in the syllable *dhya* of *madhyama* and in *pta* of *saptaparṇa*.

Notes : See Mk. I. 5 ; Vr. (II. 28) does not know any form other than *paḍhamo* ; *majjhima* occurs in Pali.

3. The wise say that within words where *i* occurs before or after [any other vowel] it becomes *e* (lit. it becomes guṇated). A long vowel including *e* or *o* before a conjunct consonant, is shortened.

Notes : See Vr. IV. 1 ; Mk. IV. 4, 2. The commentator says : *Vararucis tu dīrghādiṣu vikalpayati, diggho dīho, vaggho* (sic), *vāho*. This sūtra does not occur in Cewell's ed., but his ms. W. includes this. See his 2nd. ed. p. 97. Nitti has drawn attention to this fact. *Vaggho* in the commentator's quotation should be *vajjho*. The reading *vaho* of Cowell's ms. W, is corrupt. Nitti finds this stanza difficult because of its corrupt form.

4. The lengthening of the preceding vowel is compulsory in words like *utsuka* in which there is an elision from a conjunct consonant including *s* ; but in *nirutsuka* and the like, the same (i.e., the preceding vowel) remains, and in case of the word *punar* the *r* may remain.

Notes : The difficulty about this passage has been removed by restoring the correct reading. Cf. Nitti.

5. Except in cases of words like *durjana* the vowel of the prefix *duḥ* together with the visarga, becomes lengthened. And in Pkt. *dukūla* would be *duallaṃ*, *duūlaṃ* or *duullaaṃ*.

Notes : See Mk. I. 29, 31.

6. In Pkt. the word *vahiḥ*, they say, will be *vāhiraṃ*, and *vahī*. The visarga after *a*, in words such as *sarojaka* will become *o* optionally.

Note: See Mk. IV. 6.

7. There will always be *tti* in place of *iti* immediately after a word, but after an anusvāra an elision [of *i*] is desired. And the wise always desire *vi* in place of *api* immediately after a word; but after an anusvāra it will be *pi*.

Notes: See Vr. I. 14; IV, 28, Pu. IV. 5, 3, 4. Mk. I. 17, VIII. 17. Vr. ignores the second part of this rule.

8. *Ū* may replace the prefix *upa*, and *o* may optionally be substituted for the prefixes *apa* and *ava*. And in the word *Mahārāṣṭra*, *r* and *h* may be transposed, and so may be *r* and *ṇ* in *Vārāṇasī*.

Notes: See Pu. IV. 22. Mk. IV. 33, 31, 56.

9. The same (transposition) of *r* and *ṇ* will take place in case of *kareṇu*, and in case of *ālāna*, *l*, and *ṇ* will be optionally transposed. *Lina* of the word *malina* will be optionally *ila*, and the *dakṣiṇa* may have *dakkha* and *dāha* in place of *dakṣa*.

Notes: See Vr. IV. 28, 29, 31, Mk. IV. 55, 58, 63,

10. The word *gṛha* except when it is followed by *pati* becomes *ghara*. In *Bṛhaspati*, *b* and *h* will be changed into *bhaa*. In words like *Hariścandra*, *ś* is dropped, and in words indicating numerals *y* is dropped together with the letter which follows it.

Notes: See Vr. IV, 32, 30; Mk. IV, 61, 62, III, 10, IV, 8.

11. In the word *udumbara*, *d* is optionally dropped, and the same is the case with *ja* in *bhājana* and with *y* in *kālāyasa* and *kiśalaya*. And *v* together with *a* following it, is dropped optionally in words like *yāvat*.

Notes: See Vr. IV. 2, 3; Mk. IV. 7, 12, 10, 9.

12. The final consonant is dropped. Feminine words ending in consonants except *vidyut* and *taḍit* have *ā* in place of the consonant lost. Feminine words ending in *r*, will have *rā* in its place, and the final consonant of *kṣudh* will be *ha*, and the final vowel

of *śarad*, *a*. The final of *diś* and *prāvṛṣ* will be *sa* and that of *apsaras* and *āyus* will be optionally so.

Notes : See Vr. IV. 6, 18, 7, 8 ; Pu. IV. 12-16 ; Mk. IV. 13, 14, 15, 16, 17.

13. Words such as *prāvṛṣ* and *śarat*, and words which end in either *n* or *s*, are masculine, while *nabhas*, *preman*, *śiras* and *dhanus* are neuter. *Guṇa* and *locana* may both be neuter and masculine, and *praśna* and *avṛta* are used in three genders.

Notes : See Vr. IV. 18, 19 ; Pu. IV. 18, 19 ; Mk. IV. 27, 30, 29.

14. *Akṣi*, *raśmi* and *pṛṣṭha* are optionally feminine while *Kaśmīra*, *sīman*, *uṣman* and words ending in *iman*, are always so. The anusvāra is dropped always in words such as *viṃśati*, and the vowel in these cases, is always lengthened.

Notes : See Vr. IV. 20, 16 ; Pu. IV 20, 21 ; Mk. 29, 28.

15. In place of *m* at the end of a word, there is always an anusvāra, though before a vowel it may be retained ; but in case of words like *māṃsa* the elision of the anusvāra, is optional, while in *saṃskṛta* and *siṃha*, it is compulsory.

Notes : See Vr. IV. 16 ; Pu. IV. 2 ; Mk. IV. 21, 22, 25, 26. The commentator adds that this rule stands modified in metrical passages (***yatra kutrāpi vṛtta-bhaṅga-bhayāt kriyamāṇo bindur lopyo bhavati, yatra nāsti tatrāpi bhavati***).

16. An anusvāra will be substituted for *ṅ*, *ñ*, *ṇ*, *n* and *m* before consonants ; but in cases of words of the *sambhava* group the anusvāra before consonants included in [the *pratyāhāra*] *yay* (i. e. stops and sibilants) will be optionally changed into a nasal of the class of the consonant following it. In Pkt, *ṛ*, long *ṛ*, *ḷ*, long *ḷ*, *ai*, *au*, *ṅ*, *ñ*, *ś*, *ṣ*, and visarga (*ḥ*) do not exist.

Notes : See Vr. IV. 14, 17 ; Pu. IV. 2 ; Mk. IV, 23, 24.

17. An anusvāra is inserted in the words of the *vakra* group i. e. *vakra*, *paśu*, *sparśana*, *darśana*, etc. Abstract nouns with *tā* take *dā* in its stead and for *tva*, *ttaṇam* is substituted. Sometimes *v* of *tva* is dropped [and *t* is doubled].

Notes : See Vr. IV, 15 ; Pu. III. 24 ; IV. 28 ; Mk. IV. 20, 34, 35.

18. The suffix *matup* is represented by *ālu*, *illa* and *vanta*, and *āla*, *ilta* and *manta* too are so used. These in all are six [to express *matup*]. The words like *hanumat* etc. will however be *haṇumā* etc., though some will have *haṇumanta* etc.

Notes : See Vr. IV. 25 ; Pu. IV. 29 ; Mk. IV. 42, 43.

19. Words such as *lajjāluka* etc., will take in feminine the suffix *in* ; but the form *mālāvaī* (*mālāvatī*) is due to the Sanskritic tradition. The suffixes *alla* or *ella* are used pleonastically. Śākalya and Māṇḍavya however allow *ha* in such a case.

Notes : See Pu. IV. 30. Mk IV. 45, 48, 49.

20. The word *kṣatra* forms its feminine with the suffix *iṇī*. Sometimes the suffix *la* is added to words *pīta*, *vidyut* and *harit*. Similarly *ra* is added to words of *sukha* group. In *vṛnda*, *ra* is added to *da*.

Notes : See Vr. IV. 26 ; Mk. IV. 50, 54.

21. To indicate connexion the suffix *ima* or *illa* is used while the suffix *ulla* is used to indicate anything belonging to. The suffix *a* is used in the sense of contempt and pity. The two, *maïam* and *maam* are used for the suffix *maya*(*t*).

Notes : See Vr. IV. 25 ; Pu. IV. 31, 32 ; Mk. IV. 47, 46, 51 (comm.). The example of the *ka*, in contempt *caṇḍālao vollahao mama* (My wretched lover is a Caṇḍāla *i.e.* a person as cruel) seems to be a quotation.

22. The ancients prescribe *avanta* here (i. e. in Pkt.) in place of *tṛn* ; in the sense of habit the wise have always the suffix *ira*. The suffix *ktvā* (*lyap*) of the indeclinable perfect participle would be substituted by *ia*, *tūṇa* and *ūṇa* and also sometimes by *uāṇa*.

Notes : See Pu. IV. 23, 27 ; Mk. IV. 40. 41, 36, 37.

23. Some authorities according to the teachings of Śākalya and Māṇḍavya prescribe *tuṃ* in the sense of *ktvā*. *Āra* is optionally added to words like *madhya*. This optional addition may in practice come under the rule of sandhi.

Notes : See Pu. IV. 24. ; Mk. IV. 38.

24. Words of the *draṃṣṭā* group, will have irregular forms such as *dāḍhā*, *dhuā*, *eṇhi*, *ṇaḍāla*, *goso*, *kandoṭṭhaṃ*, *māmī*, *piusī*, *golā*.

Notes : See Vr. IV. 33 ; Pu. IV. 34 ; cf. Mk. IV. 64. Kātyāyana mentioned in the commentary seems to be the author of the *Prākṛtamañjarī*, who says : *saṃskṛta-prakṛtitvena ye na siddhyanti kevalam | teṣāṃ lakṣyeṣu śabdānāṃ ḍhaḍhādi tvaṃ vimṛśyatām||* The purport of this dictum is that all deśī or deśya words are to be included in the *ḍaḍhādi* gaṇa.

25-26. Words such as *pura, dūra, kalā, mālā, abalā, komala, hālā, cāmara, bhāla, kāla, kamalā, kilāla, tūla, akhila, līlā, keli, tamāla, sundara, khala, bālā, mūlā, lālasā, helā, kāhala, gola, tuṅga, kalaha, Govinda, Rāma, Hari, Hara, vasu, bhīma, caṇḍa, bhaṅga, Purāri, kara, khara, tarala, saṅkara, veṇu, reṇu, guṇa, gaṇa, paṇa, hāsa, maṇḍala, maṇḍa, khaṇḍa, Varuṇa, taruṇa, dhīra, sāla, deha* etc., are to be uttered as in Sanskrit.

Notes : See Pu. IV. 35. This enumeration of tatsama words, is not exhaustive.

27. Words *thera* etc indicating *sthavira* etc., are deśī words. Onomatopoeic words like *jhaṇa-jhaṇa*, are also such.

Notes : See. Pu. IV. 36. *Thera* considered to be a deśī word, comes from *sthavira* which is of Indo-Aryan origin.

Here ends the [fifth] Posy on Sandhi, consisting of twenty-seven flowers, of the Wishing-tree of Prakrit.

I. vi. Declension

1. The dual number is not used here (i. e. in Pkt.) in declension and conjugation, and the fourth case-ending similarly is never used. The plural number is to be used for the dual and the sixth case-ending for the fourth one.

Notes : See Pu. VI. 1, 2 ; Mk. V. 129, 130, 131, Vr. does not give any rule of about the fourth case-ending and hence it may be assumed that in Pkt. it was not altogether absent. In fact, in Bhāsa one meets with forms which may be instances of its use, *e.g. bhaṭṭidāriāe* (=*bhartṛdārikāyai*), Svapna. III. 0. 30.

2. In case of masculine bases in *a*, the termination for the nominative singular, will be *o* ; the terminations for the accusative

plural is *e*, but terminations of the nominative and accusative plurals are sometimes elided, and that of the locative and instrumental singular and the ablative plural are also dropped. In case of the locative singular *e* becomes the termination, and in cases of the instrumental singular and genitive plural *ṇ* is always added to the terminations. Before terminations of the genitive singular and plural, as well as the ablative plural, the final vowal of the base is lengthened.

Notes : See Vr. V. 1, 2, 4, 9. 6, 8, 11 ; Pu. V. 8, 10 ; Mk. V. 1, 3, 4, 10, 14, 5, 12, 13. As has been pointed out by Nitti, the loss, in Pkt., of case-endings of the locative, instrumental, accusative and the ablative singular, is difficult to be accepted.

3. In words ending in vowels, the termination for the instrumental and locative singular, will always be *e*, and an anusvāra will be the termination for all words in the accusative singular. The termination for the instrumental plural is *hiṃ* and of the ablative singular is *du*, *do* and *hi*, and for the ablative plural, it is always *hinto* and *sunto*.

Notes : See Vr. V. 12, 5, 6, 7, Pu. V. 3-6, 9 ; Mk. V. 11, 4, 6, 7, 8,

4. The termination for the genitive singular is *ssa* and that for the genitive plural is *ṇam*. The wise prescribe *mmi* for the locative singular and *su* for the locative plural Words ending in *i* and *u* lengthen their final vowel in the nominative singular and in the instrumental and locative plural. The termination for the genitive and ablative singular is always *ṇo*.

Notes : See Vr. V. 8, 9, 10, 4, 18, 14 ; VI. 60. Pu. V. 16, 21-23. Mk. V. 9, 5, 10, 14, 22, 19.

5. Words ending in *i* and *u* have their nominative plural with *ṇo*, *vo* and *o*, and before *vo* and *o* the final vowel may also be *a*. Before *vo* and *o* and when the termination of the nominative plural drops the final vowel is lengthened. Thus six are the forms in the nominative plural e.g. *vāū*, *vāuṇo*, *vāūvo*, *vāūo*, *vāavo*, *vāao*. The instrumental singular has the termination *ṇā* and the accusative plural *ṇo*, and such is optionally the case with the ablative and genitive singular.

Notes : See Vr. V. 16. 18, 17, 14 ; Pu. V. 17, 20 ; Mk. V. 20, 21. 17, 19. The examples given in the commentary (*aggī*

vaṇe laggai etc.) seems to be a quotation from some metrical Pkt. grammar like that of Kātyāyana.

6. Faminine, words ending in short vowels, will have the termination *u* and *o* in the accusative plural, but in the nominative plural the termination may also drop. In the accusative singular the vowel will be shortened and in the instrumental, genitive, ablative and locative singular the termination will be *i*, *e a* and *ū* without any distinction.

Notes: See Vr. V. 20, 21, 22, 23; Pu. V. 38-41, 43; Mk. V. 24, 25, 26, 27, 28.

7. But in three cases-endings beginning with the genitive singular (*ṅas*) i, e, in the ablative, the genitive and the locative singular, the termination will be for words ending in *ā*, not *a* and *ā* but only *e* and *i*. It has been said that the locative plural will have an anusvāra and there will be *iṃ* in case of the nominative and accusative plural. The vowel before these terminations will be lengthened.

Notes: See Vr. V. 25, 26, 30; Pu. V. 36, 37, 42; Mk. V. 29, 31, 32. This stanza is differently translated by Nitti. Her emendation does not seem to be acceptable.

8. According to some [grammarians] the termination *ṇi*, is desired in the nominative and accusative plural [in neuter]. In the vocative case there will be neither the anusvāra nor the lengthening [of the final *i* and *u*]. The feminine bases ending in *ā*, the wise say, become [in the vocative case] *e*; and those ending in *ī* and *ū*, are always shortened,

Notes: See Vr. V. 27, 28, 29; Pu. V. 45-48; Mk. V. 33, 34, 35, 37.

9. In their declension feminine nouns *i* or *ā*, may take indiscriminately [*e*] before the terminations. Pronouns *kim*, *yad* and *tad* however take *ā* or *ī* except in the nominative singular. But in certain places i.e. in words of the *priyā* group, there will be *ā*, and in words like *māṇaṃsiṇī* there will always be *ī*.

Notes: See Vr. V. 24; Mk V. 30.

10. The *r* of words ending in *ṛ* will in declension be *āra*. But before the terminations of the locative and the instrumental

singular; nominative and accusative plural, and the genitive singular it may be *ū*. Words like *bhrātṛ, jāmātṛ, pitṛ* will have *ara* [instead of *ṛ*]. But in the nominative and the vocative singular they may have *ā* as the termination.

Notes : See Vr. V. 1, 33 ; Pu. V. 24-27 ; Mk. V. 38, 40, 39, 41.

11. In declension the word *mātṛ* always changes *ṛ* into *ā* and the same is the case with *yātṛ, nanāndṛ* and *duhitṛ*. The word *rājan* has *ā* and *o* [as terminations] in the nominative singular, *ṇā* in the instrumental singular, *ṇo* in the nominative and accusative plural and the genitive singular, and *ṇam* in the accusative singular as well as in the genitive plural.

Notes : See Vr. V. 32 ; Pu. V. 33-35 ; Mk. V. 42, 43, 44, 46, 45. Pischel, §399.

12. In the vocative case singular one may have an anusvāra. Before *ṇo* of the nominative and accusative plural and *ṇam* of the genitive plural there will be an *ā*. *Ṇa* is optionally doubled in the instrumental and genitive singular, and in that case *ja* is dropped ; but when the doubling does not occur, *i* always comes [in place of *ja*].

Notes : See Vr. V. 37, 39, 33, 40, 41 ; Mk. V. 51, 49, 46-47, 48.

13. *Rājan* may also be declined like a word ending in *a*. Words ending in *an* are to be declined like *rājan* except for *i* and doubling of *ṇa*. In the masculine gender *an* may be changed into *āṇa*. In this case one will have *appāṇo* in place of *ātman*.

Notes : See Vr V. 45 ; Mk. V. 50, 53.

14. Words known as the *ṣaṭ*, drop their terminations for the nominative and accusative singular ; but there will be no *ā* or *e* in the declension and *ṣaṣ* will be *chaa*. In the feminine gender *ṣaṣ* will be *cha* before the terminations of the instrumental and locative. But *pañca* and such other words will take *a* in these cases before their terminations.

Notes : See Mk V. 125, 128, 124. Vr. is silent on this rule. The term *ṣaṭ* means words ending in *ṣ*, *n* and *-ati*. See Pāṇini I. i. 24-25. Nitti understands this differently.

15. Words of *sarva* group i.e. pronouns will take *e* in the nominative plural and *mmi, ttha* and *ssiṃ* in the locative singular.

Kim, yat tad, idam, etad will take *iṇā* as the termination in the instrumental singular, *essiṃ* in the genitive plural and *āsa* in the genitive singular.

Notes: See Vr. V. V. 6, 5; Pu. V. 45, 51-53, 57. Mk. V. 55, 56, 57. 58, 59.

16 The ablative singular termination of *kim* etc., will be *do* or *to*. The genitive singular termination in feminine, is *ssā* and *se*. In the locative singular it is *-hiṃ* and when the sense of time is implied the termination is also *ā'ā, āhe* or *ia*. The termination for the ablative singular of *tad* may also be *o*, and in the instrumental plural, and the instrumental and genitive singular *ṇa* may be substituted for *tad*.

Notes: See Vr. VI. 7, 9, 10, 5, 12, 16, 6; Pu. V. 50, 55-56; Mk. V. 63, 60, 61, 62, 65, 68.

17. In the genitive plural [of the prononn *tad*] one may have the forms *siṃ, ṇam,* and in the ablative and genitive singular of the feminine the form is *se*. *Kim* becomes *ka* in the these cases (i. e. in the ablative and genitive singular). In the nominative and accusative singular neuter [of *kim*] one has always *kiṃ*, (for the pronoun *kim*) and *idaṃ* and *iṇaṃ* for the pronoun *idam*.

Notes: See Vr. VI. 7, 6, 14; Pu. V. 58, 60, 67. 80; Mk, V. 67, 66, 69, 74.

18. *Idam* will also be *ima* before the case terminations, and it may be *a* before terminations *ssiṃ* and *ssa*, and in the locative singular the form will be *iha*. In the masculine nominative singular it will have two forms, and in the feminine [the two forms will be] *iam*, and *ā* [added to *ima*]. There should be no *ttha* in locative singular. *Etad* becomes [in the nominative singular] also *esŏ* [besides the usual form *esa*].

Notes: See Vr. V, 15, 16, 17, 18, 19; Pu. V. 59. 64-96; Mk. V. 70, 71, 72, 73, 78. Evidently due to corrupt reading Nitti finds it difficult to interpret this rule.

19. The accusative and instrumental singular of the pronoun *etad* may be *eṇaṃ* and *iṇaṇaṃ*, *to* is the termination of the ablative singular before which, as before *ttha* [in the locative singular], *ta* of *etad* is dropped. *Tad* and *etad* in masculine and

feminine change *ta* into *sa*. The pronoun *adas* may be *aha* in the nominative singular, but it becomes *amu* before all terminations.

Notes : See Vr. VI. 18, 20, 22, 21 ; Pu. V. 70. 71, 72 ; Mk. V. 75, 76, 77, 78, 79, 80. An interesting quotation by the commentator, is as follows: *Lakṣyā' nurodhat iha kaścid āha 'lakkhijjae esa gaā Harissa' / syād etadaḥ strīviṣave' pi esa naitan matam Prākṛta-śāsanānām //* In this connexion some writers on the basis of the example *lakkhijjae esa gaā Harissa*, (Hari's mace is being seen) said that from the base *etad* one can also have *esa* in the (nominative singular) feminine. This view however is not accepted by the grammars of Pkt.

20. Before terminations, *tri* and *dvi* will respectively be *tī* and *do*, but in the nominative and accusative plural, *tri* will be *tiṇṇi* *dvi* will have four forms such as *ve, doṇṇi, viṇṇi* and *veṇṇi*.

Notes ; See Vr. VI. 54, 55, 56, 57 ; Pu. V, 79, 80 ; Mk. V. 113, 115, 116. The difficulty about the interpretation of the rule is gone after its emendation.

21. The wise say that in these two cases some admits in Pkt. (in the nominative and accusative) four forms for *catur*, such as *cattāro, caturo, cattāri* and *cattari*.

Notes : See Vr. VI. 58 ; Pu. V. 81 ; Mk. V. 119, Vr. knows only *cattāro, cattāri.* Mk. adds to them *cattārā, cattāre.* Pischel recognizes only the first two (see § 439).

22. The three words denoting numbers (two, three and four) will have the termination *ṇṇaṃ* in the genitive. These will be equally used in the three genders. *I* of *dvi* in the first part of a compound will be *u* or *o*. Words *bhavat* and *bhagavat* will have *ā* as the termination of the nominative singular.

Notes : See Vr. VI. 59 ; Pu. V. 82 ; Mk. V. 121, 117, 118.

23. In the vocative singular these two words (lit. here) will have an anusvāra as the termination, and in the instrumental singular, nominative and accusative plural, the termination will be *dā*, and in the ablative and the genitive singular and it will be *do*. According to the teaching of Śākalya and Māṇḍaya these are also included in the Pkt. grammars.

Notes : See Mk. V. 52. Nitti's emendation is different.

24. From now on, [the rules given], will relate to words and not to any termination. In the nominative singular the pronoun of the second person will be *tuṃ* and *tumaṃ*, and in the nominative plural it will be *tujjhe, tumhe* and *tumbhe*, and in the accusative singular it will be the three, *taṃ, tuṃ* and *tumaṃ*.

Notes : See Vr. VI. 25-28 ; Pu. V. 73, 74 ; Mk. V. 81, 83, 82.

25. In the accusative plural it will be, *tujjhe, tumhe* and *vo*. But according to Śākalya and Māṇḍavya it will be *tumbhe* also. In the instrumental singular it will be *tai, te, de, tumae, tumāi, tae, tume* the seven different forms.

Notes : See Vr. VI. 29, 30, 32, 33 ; Mk. V. 84, 85, 86.

26. In the instrumental plural one uses *tujjhehi, tumhehi, tumbhehi, tucchehi, tucchehiṃ*. In the ablative singular there are seven forms, *tatto, tumādo, tumā, taitto, to, tumādu tumāhi*.

Notes : See Mk. V. 87, 88.

27. In the ablative plural the terminations *hinto* and *sunto* are added to *tumbha, tuccha* and *tujjha*, of which three the final vowel is lengthened. In the genitive singular there are seven forms : *tujjhaṃ, tuaṃ, te, tuha, tujjha, de* and *tuhaṃ*.

Notes : Cf. Vr. VI. 36 ; See Mk. V. 79, 91, 92.

28. In the genitive plural of the pronoun of the second person there will be thirteen forms : *tumbhāṇa, tujjhāṇa, tumbha, tujjaha, tumhāṇa, tucchāṇa* (each of these) with or without an anusvāra, and *vo*.

Notes : See Vr. VI. 37 ; Mk. V. 93.

29. In the locative singular the form according to Pkt. grammarians will be *tumammi, tumae, tume, tae* and *taī*. In the locative plural the forms will be *tujjhesu, tumhesu* and *tumbhesu* with or without a final anusvāra

Notes : See Vr. VI. 38, 39 ; Mk. V. 94, 95.

30 The good people say that the pronoun of the first person in the nominative singular will be *ahaaṃ, haṃ, ahammi* and *ahaṃ*. In the nominative plural it will bo *amhe* and in the

accusative singular, *maṃ*, *māṃ*, *ahammi*, and *ṇaṃ* the five forms in all.

Notes : See Vr. VI. 40-42 ; Mk. V. 97, 101, 98-100.

31 In the accusative plural there will be *amhe* and *ṇo*, in the instrumental singular, *me*, *mae*, *mai*, *ṇo* and *mamāi*. In the instrumental plural they have *amhehiṃ* and *amhehiṃ*. These are the opinions of the wise.

Notes : See Vr. VI. 43-46 ; Mk. V. 102, 103, 104, 105,

32. In the ablative singular there will be *mamādo*, *mamādu*, *matto*, *maitto*, *mahi*, the five forms. The termination of the ablative plural will be *hinto* and *sunto* added to *amha* its first element.

Notes : See Vr. VI. 48, 49 ; Mk. V. 106, 107.

33. The wise prescribe the four forms of the genitive singular such as *maha*, *majjha*, *me* and *mama*. In the genitive plural the wise speak of forms like, *amhāṇa*, *amhoṇa amho* and *ṇa*.

Notes : See Vr. VI. 50, 51 ; Mk. V. 109, 110.

34. In the locative singular there are two forms : *mamassiṃ*, *mamammi* and in the locative plural *amhesu*, and *amhosu*. In the use of these two [pronouns] there will be similarity in all the three genders. Sometimes terminations drop from them due to special causes.

Notes : See Vr. VI. 52, 53 ; Mk. V. 111, 112. The new reconstruction of the passage removes the difficulty of interpreting it. Cf. Nitti.

35. Sometimes the cases are transposed in use, as some learned persons will say for *vilocanābhyāṃ piba Kṛṣṇarūpam*, *viloaṇesuṃ piva Kaṇharūvaṃ* (Drink the beauty of Kṛṣṇa with the two eyes).

Notes : See Mk. V. 133.

Here ends the [sixth] Posy on Declension, consisting of thirty-five flowers, of the Wishing-tree in the Instruction of Prakrit.

I. vii. Conjugation

1. The roots which are known here (i. e. in Skt.) as ending in consonants, will be changed in Pkt. to roots ending in *a*. To these, the terminations of voices [active and middle] will be added indiscriminately (lit. without regular order).

Notes : See Pu, VI. 1 ; Mk. VI. 2.

2. Instead of *ta* and *ti* there will be [respectively] *i* and *e*, and for *thas* and *si* there will be *si* and *se*. But these two terminations are not to be used except with verbs ending in *a*. And for *iṭ* and *mip* there will always be *mi*.

Notes : See Vr. VII. 1-3, 5 ; Pu. VI. 2, 4, 7 ; Mk. VI. 4. Nitti translates it differently.

3. The termination of the third person plural is *nti* ; *ha* and *itthā* are terminations the second person, while *mu*, *mo* and *ma* are those of the first person. The root *as* will drop its *a* in the second person singular.

Notes : See Vr VII. 4, 6 ; Pu. VI. 3, 5, 8 ; Mk. VI. 8, 11.

4. The *a* of the root *as* will drop before the terminations *mi*, *mo*, *mu* and *ma*. In all these cases *h* will be inserted in them. The *ia* or *ijja* will be substituted for *ya* of the passive voice. But these will not be used with a verb ending in a double consonant, or with the root *kr* preceded by *anu*.

Notes : See Vr. VII. 7, 8, 9 ; Pu. VI. 33 ; Mk. VI. 12, 10, 173.

5. *Nta* and *māṇa* will be the terminations of present participles in the active and middle voices. The feminine of *nta* will take *ī* and that of *māṇa*, *ī* [in addition to] *ā*. *Hi* and *ssa* will come before the terminations of the periphrastic future, the optative mood, the future tense and the conditional. *Ssa* is not employed after roots ending in *ā*.

Notes : See Vr. VII. 10-12 ; Pu. VI. 34, 37, 13 Mk. VI. 17, 20-22.

6. In the first person of the future tense one employs the infix *hā* and *ssa*, and in the first person singular the termina-

tions may also be *ssaṃ*. And for the first person the termination will be also *hissā* and *hitthā*. In the future etc. (i. e. the optative and the simple future also) *hi* and *ssa* will be preceded by *ī*, according to many [grammarians].

Notes : See Vr. VII. 13-15 ; Pu. VI. 14, 15, 16, 17 ; Mk. VI. 24-26.

7. The roots *kṛ*, *dā*, *śru*, *vac*, *rud*, *gam*, *dṛ*, *muc* and *prekṣ* in the future tense will be *kāha*, *dāha*, *soccha*, *voccha*, *roccha* and *gaccha* etc.

Notes : See Vr. VII. 16 ; Pu. VI. 19, 20 : Mk. VI. 28, 29.

8. *Śru* etc., keep the same form in the future of all persons, but in this case the anusvāra drops, and the insertion of *hi* is optional. The three terminations of the third, second and the first persons in the imperative, are respectively *u*, *su* and *mu* in the active and middle voices.

Notes : See Vr. 17, 18 ; Pu. VI. 18. 22 Mk. VI. 30, 31.

9. In the second person singular [of the imperative mood] the termination *hi* will be used after the monosyllabic roots in the active and middle voices. Sometimes the termination may drop and then *a* will replace it. The termination of the imperative plural will be *ntu*, *ha* and *mo*. But in the future not relating to the present day, one may employ terminations like *jja* and *jjā*.

Notes : See Vr. VII. 19. 20; Pu. VI. 23, 28 ; Mk. VI. 37, 33-35.

10. Before these suffixes there will be *e* in the present potential etc. In the imperative mood and in the present tense one uses in the three persons *jjo* and *jjāhi* in the future tense etc. But in the conjugation in the future tense, of roots with many vowels, *jjo* and *jjāhi* are not used.

Notes : See Vr. VII. 21-22 ; Pu. VI. 29 ; Mk. VI. 35-36.

11. One may use these two substitutes *jja* and *jjā*, for indicating the conditional in case of the roots which are not manosyllablic. *Ihi* is the suffix that forms the future in the passive voice in the three persons.

Notes ; See Vr. VII. 22 ; Pu. VI. 29 ; Mk. VI. 39.

12. *Īa* is used as a termination in all three persons to indicate the conditional and the past tense of the type of the imperfect, the aorist, and the perfect. But in case of the monosyllabic roots *hīa* will be the termination. One may however use these past forms in the sense of the present.

Notes : See Vr. VII, 23-24 ; Pu. VI. 30 : Mk. VI. 40-42.

13. In all the past tenses of the verb *as*, one may have *ahosi* and *āsi*. *E* is the causative suffix and before it the first *a* of of the root will be lengthend. But [in the causative] some authorities prescribe the termination *āve*.

Notes : See Vr. VII, 25-27, 29 ; Pu. VI. 31, 40, 39 ; Mk. VI. 15, 45, 44.

14. In the passive of the causative, and in the past participle, the indeclinable perfect participle and the infinitive [of the same], the suffix will *avi*, and not *e* or *ave*. But according to Śākalya and Māṇḍavya *e* or *ī* may optionally be used in such cases.

Notes : See Vr. VII. 28 ; Pu. VI. 42 ; Cf. Mk. VI. 7.

15. In the first person singular of the present tense, there will be *ā* after the *a* [of the root]. And *a* will optionally come before the congugational terminations *mi* and *nti* (lit. before those already mentioned). Let [this] flower (i. e. the stanza) be clear to the wise [without any commentary].

Notes : See Vr. VII, 30-33 ; Pu. VI. 11, 12, 43, 44 ; Cf. Mk. VI. 7.

Here ends the [seventh] Posy on Conjugation, consisting of fifteen flowers, of the Wishing-tree in the Instruction of Prakrit.

I. viii. Substitution of Roots

1. In all tenses and moods *bhū* will be *ho* or *hu*. Preceded by *pra-* etc., it will be *bhava*, and there will be, besides, the form *duppahava* (*duṣprabhava*. Skt.) and in the past participle (*kta*), it will be *hū*. But after *prādus*, *āvir*, *sam* and *ud*, it will not change. And *tvar* will always change to *tuvara*, and in the past participle it will be *tura*.

Notes: See Vr. VIII. 1-5: Pu. VII. I, 2. Mk. VII. 1-4, 6, 7.

2. *Ghūrṇa* will be *ghola* as well as *ghumma*, and *nud* will be *ṇolla*, and *pāta* will be *phāla*, while *vṛṣ*, *kṛṣ*, *mṛṣ* and *hṛṣ* will change *ṛ* into *ari* [and the resultant forms will be *varis*, *karis*, *maris* and *haris*].

Notes: See Vr. VIII. 6, 7, 10, 11; Pu. VII. 4, 19; Mk. VII. 8, 9, 11, 53, 54. √*ghola* occurs in Beng. *ghol* (buttermilk) and *gholā* (turbid). Grierson seems to equate *pāṭa*, and *pada* of Vr. (VIII. 10).

3. When not preceded by a prefix, *smṛ* will be *bhara* or *sumara*; and according to some authorities, when preceded by *vi* it will be *vissara* and *vīsara*. And roots ending in *ṛ* will end in *ara*.

Notes: See Vr. VIII. 18; Pu. VII. 20, Mk. VII. 14, 16, 54.

4. *Kṛ* will change also to *kuṇa*. But in the gerundive adjective (*tavya*) infinitive (*tumun*) and indeclinable perfect participle, (*ktvā*) and in the past and future tenses it will be *kā* while in the past participle it will be *ka*. *Grah* will be *geṇha* and *hiṇṇa*, but before gerundive adjective infinitive and indeclinable perfect participle, it may be *ghe*.

Notes: See Vr. VIII. 13, 17, 15 16; I. 27, Pu. VII. 5, 6, 8, 7; Mk. VII. 112 114, 96, 97; I. 36; for *hiṇṇa* Mk. and Pu. have *hiṇda*.

5. *Jṛmbh* will change into *jambhāa*, but according to Kātyāyana it will be *jambhā*, and according to the wise, the rules of Prakrit do not permit these substitutes when the root is preceded by a prefix.

Notes: See Vr. VIII, 14; Mk. VII. 32, 33. Kātyāyana mentioned in the text seems to be the author of the PM.

6. *Vyadh* will change to *viddha* and *ni-ṣad* to *ni-majja* and *jñā* to *āṇa* and *muṇa*, *Ud-dham* will be *uddhama*, and *gras*, *ghisa* and *ci*, *ciṇa*.

Notes See Vr. VIII. 23, 32, 29 ; Pu. VII. 13 ; Mk. VII. 13, 41 42, 35 ; for *aṇa* we read *muṇa* as suggested by Grierson, because *aṇa* meaning 'to know' does not occur in the PSM.

7. *Bhī* will be *bhā* and *biha*, and the causative form of this will be *bhāsa* as well as *bhesa* and *bhīsa*. *Dhā* after *śradh* will be *daha*, and *mantra* will be *hūsa* (?) and *tṛp*, *thippa*.

Notes : See Vr. VIII. 17, 33, 22 ; Pu. VII. 16 ; Mk. VII. 29, 30, 37, 12.

8 *Gāha* after *ava* will be *vāha*, and *kāsa*, likewise, after *ava* will be *vāsa* if it relates to any evil sound ; and according to some, these two roots after *ava* may be *vāva* too ; *krī* will be *kiṇa* and after *vi* it will become *kke*.

Notes : See Vr. VIII. 34, 35, 30, 31 ; Pu. VII 14 ; Mk. VII. 49, 38, 39.

9 *Sthā*, *dhyā* and *gā* will respectively be *ṭhāa*, *jhāa* and *gāa*. But in the singular number of these roots in the potential mood etc., in the present and the future tenses they will always change respectively into *ṭhā*, *jhā* and *gā*.

Notes : See Vr. VIII. 25, 26 ; Pu. VII. 22, 25.

10. *Khād* and *dhāv* will respectively be *khā* and *dhā* in cases mentioned. [But they may have forms in which] vowels are retained after the elimination of consonants *Mā* after the prefix *nir* will be *māṇa*, and *pada* after the *nir* will be *vala*.

Notes : See Vr. VIII. 27, 36 ; Mk. VII. 59, 100, 26, 27, 25.

11. *Rud* will be *ruva* as well as *rua* and *rova*. *Kṣī* will be *jhjjha*, and *pā*, *piva*, and *ghaṭ*, *gaṭṭa* and *gaḍha*. *Iṣ* will be *maha* and *rabha* will be *ḍhava*.

Notes : See Vr. VIII. 42, 37 ; Mk. VII. 80, 115.

12. *Ad* will be *cakkha*, and *rudh*, *rundha* ahd *rumbha* For *kaṇ* indicating the cries of an animal (in distress) the root *okkhaṇa* is to be used ; and the wise always prescribe a long vowel in case of *ruṣ*, *tuṣ*, *puṣ* and *duṣ*.

Notes : See Vr. VIII. 49, 46 ; Mk. VII. 152, 69, 83.

13. *Dā*, *Dhā nī* and *ḍi* will, in their conjugation, have *e* for *ā*, and *l* of *jalpa* will change to *m* The final consonants will always, be *ḍa* in roots *pat* and *sad*, and in *kvath* and *vṛṣṭ* they will be *ḍha*.

Notes: See Vr. VIII. 24. 51, 39, 40; Pu. VII. 12, 11; Mk. VII. 19, 74, 70, 71.

14. The *tha* of *katha* will be *h*, and according to Śākalya *chid* and *bhid* meaning 'piercing' will take *nda* for *da*, and there will be doubling in case of roots like *śak*, and *vṛdh* will have *ḍha* and *veṣṭa* will take *lla* after *sam* and *ud*.

Notes: See Vr. VIII. 38, 52, 44. 41; Pu. VII. 11; Mk. VII. 66, 84, 75, 72.

15. *Nṛt* and *vraj* will have *cca*, and *budh* and *yudh*, *jjha* and so will be *ḍh* in case of *śudh*, *gṛdh* and *sidh*. There will be an optional doubling [of the second consonant] in case of roots of the *gam* group. These are *gam*, *sam*, *vam*, *bhaṇ* and *sphuṭ*.

Notes: See Vr. VIII. 47, 48; Pu. VII. 29; Mk. VII. 79, 77.

16. The same rule [of doubling] is prescribed by the wise for *mil* after *pra* etc., and for *han*, *khan*, *cal*, *vac* and *vad*. Of these, *han*, and *khan* will change the *n* into *m*, and *cal* and *vac* their final sound to *l*, *vad* its *d* to *c*. Besides these the first vowel of *vac* and *vad* will change to *o*. And the final consonant of the *bhuj* group will elide before the indeclinable perfect participle, gerundive adjective and infinitive.

Notes: See Vr. VIII. 56; Pu. VII. 31; Mk. VII. 87, 90. 93. 92, 91, 89.

17. The final consonant, will be doubled and the first vowel will be changed to *o* in case of the roots of the *bhuj* group; because these are included in the *puṣkara* and the *sevā* groups. *Bhuj*, *rud* and *muc* will, therefore change their *u* to *o*, and the root *dū* will take *ma* or *mm* after it.

Notes: See Vr. VIII. 55, 8; Mk. VII. 102, 10.

18. [The roots] *ji*, *tu*, *hu*, *śru*, and *dhū* will take *ṇa* and shorten the vowel; and *jaa* may be substituted for *ji*, and *dhua* and

dhuva for *dhū*, and *tuva* for *tū*. But before the indeclinable perfect participle etc. (i. e. *ktvā*, *tavya* and *tumun*) *lū* will be *lava* and *śru*, *so*.

Notes: See Vr. VIII. 56, ; Pu. VII. 15, 26 ; Mk. VII. 87, 90, 93, 92, 91, 89.

19. [In case of roots mentioned above] *vva* will also be added to them in the passive voice, and *vva* will be optional for *dhu* etc. But before the *niṣṭhā* terminations (*kta* and *ktavatu*) they will remain unchanged except for the shortening of their long vowels. *Ji* will be *jippa* [in the passive voice].

Notes: See Vr. VIII. 57 ; Mk. VII. 95, 94.

20. [In the passive voice] *duh* will be changed to *dubbha*, *vah* to *vabbha* and *lih* to *libbha*. And *kṛ* and *hṛ* will respectively be *kīra* and *hīra*, and *jñā* will be *ṇavva* and *ṇajja*.

Notes: See Vr. VIII. 59. 60 ; Pu. VII. 30 ; Mk. VII. 177, 174, 181.

21. *Grah* will be *gheppa*, *ghejja* and *gejjha*. Forms such as *diṇṇa* when *ktvā* etc., is added to them, conform to no grammatical rule. *Diṇṇa* is formed from *dā*, *ruṇṇa* from *rud*, *sukkha* from *śuṣ*, and *mukka* from *muc*.

Notes: See Vr. VIII. 62 ; Pu. VII. 32 ; Mk. VII. 178, 183.

22. In conjugation, *rambha* will be substituted for *takṣ*, and *jūra* for *krudh*. *Visūra* will be substituted for *khid*, but in the causative the substitute [for the same] will be *vilabha*. The substitute for *tras* will be *vajja*, and for *ruh* it will be *cappa*.

Notes: See Vr. VIII. 64 ; Mk. VII. 48, 130, 126, 63, 157.

23. *Luha* or *pusa* will be substituted for *mṛj*, and *vuḍḍa* and *khuppa* for *masj*. *Dṛś* will have five substitutes as follows: *avakkha*, *pulaa*, *ṇiaccha*, *pula* and *ua*.

Notes; See Vr. VIII. 67, 68, 69 ; Pu. VII. 17, 18 ; Mk. VII. 56, 98, 105.

24. In the passive voice *dṛś* will be *dīsa*, and in the causative, it will be *daṃś* and *darisa*. But in the simple passive

voice *dṛś* will be *dāva.* Vowels [of the root in conjugation] may sometimes change to *ā.*

Notes : See Mk. VII. 178, 106, 10?.

25. *Śak* will be changed to *tua, tira* or *tara,* and *mṛd* to *mala. Pluṣ* will be changed to *bhīsa* and *khuppa,* and *chatta* and *chakka* will be substituted for *tyaj.*

Notes : See Vr. VIII. 70, 50 ; Mk. VII 55, 73, 46, 104.

26. *As* and *krudh* will change respectively to *accha* and *dhukka. Sṛp* will be *sappa* and *sakka,* and *kṣud, khumma* and *khunda. Toḍa, tuḍa, tuṭṭa* and *thoḍa* will be the substitutes for *truṭ.*

Notes : See Mk. VII. 116, 22, 47, 52, 64.

27. The wise say that *rāj* will be *reha, kṛṣ* will be *kaḍḍha,* and *rādh, ṛandha.* Besides these they have prescribed that *krīḍ* will be *kīla, khac* will be *khaura,* and *skhala* will be *khuda* and *khunda.*

Notes : See Mk. VII. 103, 76, 99, 127.

28. *Ghrā* will be *jighra, īri* will be *ṇolla* and *pella,* and *svap* will be *sua, so* and *soa. Sah* before *tavya, tumun* and *kta,* will optionally be *soḍha,* and *vah* too before these will be *voḍha.*

Notes : See Mk. VII. 43, 58, 50.

29. *Ālukkha* and *phaṃsa* will be substituted for *spṛṣ,* and the other two substitutes for the same are *chiva* and *chua.* But in the passive voice and in the past perfect participle (*kta*) substitutes for the same are *chippa, chikka, chitta* and *chiva.*

Notes : See Mk. VII. 144, 169, 176, 183,

30. *Stu* will be *thuṇa* and *thuva, kram* will be *phulla* and *cappa.* But the latter root (i. e. *kram*) after *ā* will be substituted by *añca* and *volla,* and *mīl* after the prefix *saṃ* will be *gala.*

Notes : See Mk. VII. 65, 135, 134.

31. *Vi-ghaṭ* will be *vijjha,* and the causative of *ud-ghaṭ* will be *oggha* ; *ā-jñā* will always be *ahisāha* and *ā-ruh* will be *valagga, cumma* and *allūḍha,* and *vi-nam* will be *vāṇa.*

Notes : See Mk. VII, 109, 110, 136. The commentary is silent on *ahisāha.*

32. *Ud-nam* in the causative, will be *ullāla, vuñja, gula* and *utthaṅgha*, and *bhañj* after *nī* and *abhi*, respectively, *arañja* and *vema*, and after *pari* it (*bhañj*) will be *añj*.

Notes : See Mk. VII. 156, 142.

33. *Ut-kuś* will be *ukkosa*, and *timya* will be *tilāsa* and *tindāva*, and *pra-uñcha* will be *pusa, luñcha* and *puñcha*, and *ava-vṛt* will be *oalla*.

Notes : See Mk. VII. 148, 62, 119.

34. *Ud-vṛt* will be *ullaṭ* or *ovaṭṭa*, and *pari-vṛt* also will optionally have these two substitutes. *Pari-as* will be *pallaṭtha*, and *khujja*, and *ā-gam* will be *ajjatha* and *āhamma*.

Notes : See Mk. VII. 120, 119, 121, 140.

35. *Sthaga* will be *otthaha*, *chādi* will be *ṇūma* ; *pra-sphuṭa* will be *papphoḍa* and *lap* will be *lālampa, lālappa, lālambha* and *lālamha*.

Notes : See Mk, VII. 45, 141, 147, 129.

36. *Ut-stṛ* will be *otthalla* and *otthara* ; and *vi-stṛ* will be *vihalla*. *Cūrṇ* will be *mamūra* and sometimes *cūra* while *vi-lag* will be *vilagga*.

Notes : See Mk. VII. 163, 165, 159.

37. *Cur* will be *phalilla, pari-i* will be *cala* and *chula*, while *vi-ru* will be *bihalla, vi-kas*, will be *visaṭṭa, vosaṭṭa* and *pari-viś* will be *viāla*.

Notes : See Mk. VII. 122, 170, 150.

38. *Ut-nad* will be *okkha* ; *upa-grah* will be *vasāa, las* will be *lhasa, vi-lu* will be *pahoḍa guñj ella* and *parihatta*,

Notes : See Mk. VII. 143, 145, 125.

39. *Katha* will be *sāha* and in the causative it will be *ṇivarijja*. Besides these two, *pusa* will be also, substituted for it and *tija* will be *tikkhāla*.

Notes : See Mk. VII. 131, 160.

40. *Cuḍ* (*t* ?) will be *cuḍa, pra-sṛ* will be *paalla, oggāha* and *uggāha* ; *tāḍ* will be *taḍḍa*. *Vi-car* in the causative will be *vīṇa* and *ni-saha* will be *ṇīsuḍha*.

Notes : See Mk. VII. 168, 171, 111, 118.

41. *Prati-pāli* will be *virīha* and *viramāla* ; *pīḍ* in the causative, will be *pīla*, *iṣ* will be *asāa*, and *prati-iṣ* will be *oggaha*.

Notes : See Mk. VII. 158, 132.

42. Besides these there are other alternative forms of these roots, according to Śākalya and Māṇḍavya, and similarly there are forms according to Kātyāyana. These are to be learnt from the usage.

Here ends the [eighth] Posy on the Tenses and Moods, of the Wishing- tree [in the Instruction] of Prakrit.

I. ix. Particles

1. Now the rules regarding the particles are given here. *Huṃ* is used to express giving, questioning, and ascertaining. *Hūṃ* is used to express sending back, surprise and suggestion. *O* also is to express suggestion, suffering and doubt.

Notes : See Vr. IX. 1, 2, 4 ; Mk. VIII. 1.

2. *Ccea* and *ccia* are both used in affirming with certainty. In questioning *kiṇo* and *kīsa* are used. *Avvo* is used in reflection and indication of distress, and *kiṃ* in questioning, in ascertaining and in blaming.

Notes : See Vr. IX. 9, 10 ; Pu. VIII. 2 ; Mk. VIII. 19, 16, 23.

3. In addressing anyone the two particles *ae* and *vale* are used. *Ālāhi* is used in stopping anything. In addressing anyone *re* is [also] used, and in a quarrel *are* is used and *hire* is used in calling anyone loudly.

Notes : See Vr. IX. 12. 11, 15 ; Mk. VIII. 26, 3.

4. *Thū* is used in censuring, *hā* in grief and *ṇu* as an expletive or in the sense of Skt. *vā*. *Va*, *vva* and *vā* are used in the sense of *iva*. *Hare* is used in insulting, and *ṇūṇaṃ* in the sense of certainty.

Notes : See Vr. IX. 12, 11, 15.

5. *Khu* and *hu* are used in reflecting, and also in certitude and doubt. *Ṇavara* and *ṇaviri* are in the sense of only and

immediately after. *Ira, kira* and *kila* are used when something is narrated with emphasis. *Avi* is used in the sense of *api,* but *u* and *tuṃ* are used in reflexion.

Notes : See Vr. IX. 14, 16 ; Pu. VIII. 9 ; Mk. VIII. 2. 12, 13, 15, 17, 6.

6. *I, je, rā* are used as expletives to complete verses, *pira, miva,* and *viva* are used by the learned for *iva. Aī* is used to introduce a talk, or to accost anyone. *Aṇa* is to indicate negation and with regard to wearing ornaments *alaṃ* may be used.

Notes : See. Vr. IX. 6, 7, 8. 5 ; Pu. VIII. 3, 6, 7. Mk. VIII. 31, 14.

7. To express quickness *jhatti* and *jhatto* will be used, and to express slowly *saṇiaṃ* ; *aho* and *aṃho* are used to express remoarse, and *ṇo* is used to express preventing anything.

Notes : See Vr. IX. 16, 12 ; Pu. VIII. 4, 8. Mk. VII. 27.

8. *Ho* and *bho* are used in calling any one ; *he, ho* and *hitthaṃ* are used to indicate that one is ashamed or afraid. To indicate *ābhimukhya* (i. a. being in the direction of some object) *huttha* is used, and the word to express *parāṅmukha* (one who has turned his face) *parāhuttha.*

Notes : See Vr. (W). 32, 36.

9. *Aī* and *accha* aae used in addressing anyone. *Taṃsa* is in the sense of oblique (*tiryak*), *maṇaṃ* in the sense of little (*manāk*) and *uṇa* in the sense of again (*punaḥ*).

Notes : See Vr. (W). 30, 37, 38 ; Cf. Pu. VIII. 11.

10. *Eṇhiṃ* is used to indicate the immediate present and *āma* is used in anger, and to indicate any indefinite time *jahā* and *tahā* are used.

Notes : See Vr. (W). 37 29, 40 ; Pu. VIII. 10.

Here ends the ninth Posy on Particles, consisting of ten flowers, in the Wishing-tree of Prakrit.

Here ends the First Branch consisting of ten Posies, of the Wishing-tree in the Instruction of Prakrit, written by Śrī-Rāma-Śarman Tarkavāgīśā-Bhaṭṭacārya.

1. [The Rules treating] the Śauraseni [dialect] are now being composed. The language treated before (i. e. Mahārāṣṭrī) is indeed its basis. In words such as *vetasa, aṅgāra*, and the like, the first *a* does not become *i*, nor does it change to *o* in words like *caturthī* and *vadara* etc. (Cf. I. i, 2, 5 and 4).

Notes ; See Vr. XII. 2, 32 ; Pu. IX. 1, 2, 3, 1 ; Mk. IX. 1, 2.

2. In words *yathā* etc., the final *ā* is sometimes shortened Except in the word *kiṃśuka*, the *i* in the words *piṇḍa* etc., does not become *e*. In the words *tuṇḍa*, *u* sometimes become *o*. *Udūkhala* does not become *okkhala*, nor does the long *ī* in *kīdṛśa* and *īdṛśa* become *e* (Cf. I. i, 6, 7, 8, 11, 13, 10).

Notes : See Pu. IX, 6 ; Mk. IX, 4, 5. 6, 7, 8. It is not clear from the text whether *d* of *īdṛśa* and *kīdṛśa* is to be retained, But Mk. (IX, 8) has *idīsam*, Cf. Nitti. *Udūkhala* has become *uḍūkhala* (possibly wrongly) in Mk.

3. The *a* which has been prescribed as a substitute for *u* in *mukuṭa, yudhiṣṭhira* and *upari*, does not occur in this dialect, nor is the change of *u* in *puruṣa* [to *puriṣa*] to be made. The words such as *yādṛśa* and *tādṛśa* etc., are to be included in the group of words (*gaṇa*) beginning with *ṛṣi* (Cf. I. i. 13, 15).

Notes : *na covikārāḥ=na ca-u-vikāraḥ*. See Mk. IX. 10, 9. 19.

4. [The *e* of] *vedanā* and *devara* does not become *i*. *Rukkha* is the substitute for *vṛkṣa*. In *daiva* [the *ai*] does not become *aï*, nor does the *k* of *prakoṣṭha* become *v*. In the words *pauruṣa* etc., [the *au*] does not become *aü*, nor in the *gaurava* does it become *ā* (Cf. I. i. 19, 18, 21, 22, 23, 24).

Notes : See Mk. IX. 11, 17, 13, 12. 14, 15.

5. Now we come to the single intervocal consonant. It is prescribed that *t* becomes *d*. The *th* of *prathama* also becomes *ḍh* [as in M]. In the word *garbhita*, the *t* becomes *ṇ*. Except in

the word *pṛthivī*, *th* becomes *dh*, and *t* of *bharata* becomes *th* (Cf. I. ii. 1, 4, 5, 11, 12).

Notes: Though Sir G. A. Grierson thinks otherwise the ms. reading *garvita* is an evident misreading for *garbhita* ; vide ante notes on I. ii. 5. The same mistake occurs in Pu. (IX, 9) also. From *Bharadha* comes the later Ś. i. e. M. (developed) form *Bharaha* with its derivative *Bhāraha* (= *Bhārata*). See Vr. XII. 3 ; Pu. IX. 9, 10, 13 ; Mk. IX. 20, 24, 25.

6. An intervocal *p* generally becomes *v*, and the word *apūrva* becomes *avurua*. The *k* of *śīkara* does not become *bh*, nor does the *b* of *kabandha* become *m*,. In *candrikā* the *k* does not become *m*, and intervocal *d* is not usually elided (Cf. I. ii. 7, 9, 1) .

Notes: For *avurua* Mk. (IX. 23) has *avarūva* which seems to have the same source as the New Bengali *aparūpa* in a pseudo-Sanskrit form meaning strange, not seen before. See Pu, IX. 11, 14 ; Mk. IX. 21. 23, 19, 22, 26 ; Pu. (IX. 14) seems to allow, on special occasions, an elision of intervocal *d*.

7. The intervocal *dh* and *bh*, like *d* are to be pronouned with complete contact. Sometimes *r* in *haridrā*. etc. become *l*, but in *śiphā* etc., the intervocal *ph*, does not become *bh* There is no change [of *ś*] to *h* in *daśa*, but this is optional in the word *caturdaśa* (Cf. I. ii. 11, 10, 7, 13).

Notes: In this rule RT. differs from Mk. (ix, 29) who says that all intervocal *ph* (in Ś) become *h*. According to RT. all intervocal *ph* in Ś. except that in *śiphā* etc. become *bh* as in M. As regards the change of *ś* in Ś., Mk. (ix. 31) differs from RT. See Pu. IX. 12, 22 ; Mk. IX. 27, 28, 31 ; Pu. (IX. 15) unlike RT., says that *dadhāv aspaṣṭam uccāryau*, *d* and *dh* are to be pronounced indistinctly. It seemes that he records here the pronunciation of the Ś. *d* and *dh* just before their elision in M.

8. Now about consonants in the beginning of a word. The *k* of *kirāṭa* does not become *c*. In words like *dolā* etc. the initial *d* does not become *ḍ*, but the root *dah* is an exception [and in it the initial *d* becomes *ḍ*]. The initial *y* of *yaṣṭi* does not become *l* In *lāṅgala*, *lohala* etc., *ṇ* should not be substituted [for the initial *l*], nor in *śāvaka* should *ch* be substituted [for the initial *ś*] (Cf. I. ii. 14, 15).

Notes: Mk. (IX. 34) differs from RT. about the change of *d* in M. See Vr. XII. 31 ; Mk. IX. 36, 35, 34, 33.

9. Now about the substitutes for a conjunct consonant in any position in a word. In the word *utthita* there is no [change of *tth* to] *ṭṭh*. In the word *sphoṭaka*, *kh* is not substituted [for the *sph*], nor is *jj* substituted [for *ny*] in *Ābhimanyu*. The character *ḍḍ* is not substituted [for *rd*] in *saṃmardana* or *gardabha*, nor is *cch* substituted [for *kṣ*] in *kṣīra* or *sadṛkṣa* (Cf. I. iii. 3, 7, 10, 6).

Notes : See Mk. IX. 40, 39. 44. 42, 41.

10. So also in *kṣaṇa* [the *kṣ* does not become *cch*], nor does *hn* of *cihna* become *ṇṇ*. In *kuṣmāṇḍikā* [the *sm*] sometimes becomes *mah*. The word *vāṣpa* becomes *vappha* or *vāha*, and in *bhindipāla*, *ṇḍ* may optionally be substituted [for *nd*] (Cf I. iii. 11, 15, 9).

Notes : See Mk. IX. 41, 45, 43. 46.

11. The change of *ṣm*, *kṣm* and *sm* to *mh* is optional. Except in the word *daiva* there is no doubling in the words of the *sevā* group (Cf. I. iii. 15).

Notes : Half of this verse is missing in both the mss. Mk. (IX. 50) differs from RT., and prohibits doubling except in three words viz. *kautuhala, sevā, sthūla.*

12. As a general rule, when a vowel follows, vowels [immediately preceding] are not elided. In *kālāyasa*, the syllable *ya*, and in *bhājana* the syllable *ja*, are not elided. In the word *kareṇu* there is no metathesis, and in the word *Bṛhaspati* the syllables *bha* and *ya* are not to be employed (Cf. I. v. 1, 2, 9, 10).

Notes : See Pu. IX. 36 ; Mk IX. 47, 48, 51, 54.

13. The termination corresponding to both *tvā* and *ya* of the Skt. indeclinable past participle, is *ia*. In the word *idānīm*, the final anusvāra may optionally be omitted. The word *bhāgadheyaṃ* is to be treated as a masculine A bull whether castrated or not is called *goṇa* (Cf. I. v. 22, 24).

Notes : The last quarter of the stranza is corrupt, If our emendation is correct it will place *goṇa* in the Ś. dialect. See Vr. XII. 9 ; Pu. IX. 38, 34, 35 ; Mk. IX. 52.

14. The nominative singular of *Durvāsas* is *Duvvāsā*. The termination of the ablative singular is *do*, and also, in the case of *ā*

bases it is sometimes *ā*. The termination of the locative singular is only *e*, but with the *i*- bases and *u*- bases, it is *-mmi*. The termination *vo* may not be used for the nominative plural [of *i*- and *u*- bases] nor may *u* be employed for the nominative plural of feminine nouns (Cf. I. vi. 5, 6).

Notes : See Pu. IX. 42, 46 ; Mk. IX. 59. 60, 61, 62, 63, 64, 65.

15-16. The instrumental, genitive, ablative and locative singular [of feminine nouns] ends only in *e*. The accusative singular of *mātṛ* is optionally *mādaram*. The vowel *ī* is not used [as the termination of the] feminine base in the case of the pronouns *kiṃ, yad, tad, etad*. The accusative plural of neuter nouns ends in *ṇi* and not in *i*. The genitive plural of *idam* etc., does not end in *esiṃ* in any of the three genders. The pronouns *kim* etc., do not form the genitive singular in *āsa, ssā* or *se* or the ablative singular in *tto*. The ablative singular of *kiṃ* is *kudo* and of *idam ido*. *Kiṃ* etc., do not employ *āhe, iā* etc., [to indicate time] nor is *siṃ* used for the genitive plural [of *tad*], and instead of the Sanskrit word *iha, idha* is used (Cf. I. vi. 10 ; vi. 7, 19, 20, 21).

Notes : See Pu. IX. 42, 43, 46 ; Mk. IX. 66, 67, 68. 69, 70, 71, 72, 73, 74, 75, 71. The third foot seems to have been misread by Sir G. Grierson. RT. does not allow the termination *esiṃ* (genitive plural) in Ś. *idam* etc. in any of the three genders. The fourth foot also could not be read due to *lacuna*.

17. The nominative and accusative singular neuter of *idam* is *idaṃ* or *iṇaṃ*. The nominative singular [neuter] of *etad* does not end in *o*. The nominative singular [masculine] of *idam* is *aaṃ*, and the feminine is *iaṃ*. [The nominative singular of] *adas* does not [substitute] *ha* [for *da*], but the ablative singular is [formed from the base] *a* (Cf. I. vi. 21, 23, 22).

Notes : See Pu. IX. 55, 56, 59 : Mk. XII. 76, 77. 73, 79.

18. As a rule they teach *tumaṃ* [as the nominative and accusative singular of] *yuṣmad*. The nominative plural is *tumhe* and the same form is taught for the accusative plural. The instrumental and locative singular are *tae*. The instrumental plural is *tumhehiṃ* etc., and the ablative singular is *tumādo* (Cf. I. vi. 26).

Notes : See Pu. IX. 62 ; Mk. XII. 81-85.

19. *Hinto* is declared to be the substitute for *bhyas*, the termination of the ablative plural, while *tumha* is substituted for *yuṣmad* [thus forming *tumhe-hinto*]. The genitive singular is *te*, *de*, *tuha*, *tumha* or *tujjha*.

Notes : The second half of the verse 19 is missing in the mss. and so is the verse 20. See Pu. IX. 63 ; Mk XII. 86.

21. [Of *asmad*] the genitive plural is the twofold from *amhāṇa* or *amha*. They also teach the form *amhe*. Remaining forms which are not mentioned here can be ascertained merely by [comparing] the Mahārāṣṭrī dialect.

Notes : Grierson's emendation of the second foot seems to be wrong. It may better be emended as *athāmha ityevam*= *atha-amhe-ity-evam*. See Vr. XII. 32 ; Pu. writes (after IX. 64) *śeṣam tu Mahārāṣṭrī-lakṣaṇād ity uktam eva.*

Conjugation

22. Verbs in general belong to the Parasmaipada conjugation, and among them the termination of the third person singular is only *di*. That of the third person plural is *anti*, that of the second person plural is *dha* and that of the first person plural is *mha*. The characteristic termination of the future base is *hi* and *ssa*. (Cf. I. vii. 1-4, 5).

Notes : See Vr. XII. 27 ; Pu. IX. 65-67 ; Mk, XII. 97, 101-104.

23. In the first person singular of the future *hā* is not used, only *ssā* being employed. The roots *gam* etc. do not have *gacchum* etc., for the first person singular and plural. In the future and other tenses *pekkha* is used instead of the root *dṛś*. To form the passive, the suffix *īa* alone is employed. (Cf. I. vii. 6. 7,4).

Notes ; According to Mk. (ix. 112) Ś. *pecchadi*>*paśyati* and *pekkhadi*>*prekṣate*. We read the third foot differently. See Vr. XII. 18 ; Pu. IX. 75 ; Mk. XII. 106.

24. In this dialect the termination of the third person singular of the imperative is *du*, and of the second person singular

su. The rest is as in Mahārāṣṭrī, except, that [the root *ji* as appearing in the form of] *jayati* will take these two terminations. When a root does not end in *a*, the second person singular imperative ends in *hi*, as in *sunderaam dehi Jaṇaddaṇassa* (*sundaryam dehi Janārdanāya*) give beauty to Janārdana.

Notes : See Pu. IX. 71-73 ; Mk. XII 106.

25. *Jjo* is not generally employed as a part of the termination of the future and connected tenses. The vowel *i* or *ā* may be inserted in this dialect, between the root and the personal terminations, but not *jja* or *jjā*. In the infinitive, gerundive adjective, and future, *i* is [inserted between the root and the termination]. For the root *bhū*, *bho* is substituted, or according to Śākalya *ho*. (Cf. I. vii. 10, 15, 10, 1).

Notes : See Vr. XII. 12, 15 ; Pu. IX. 77, 78 ; Mk. XII, 106, 108, 109,

Substitution of verbal roots

26. This root *bhū* in the future and in the indeclinable perfect participle, takes the form *bhava* and in the past participle it does not become *hū*. The root *kṛ* does not become *kuṇa*. In the indeclinable perfect participle the roots *kr* and *gam* become *ka* and *ga* respectively, to which the termination *dua* is added, [thus becoming respectively *kadua* and *gadua*]. In the gerundive adjective and infinitive *kṛ* becomes *kā* [forming *kādavvaṃ* and *kāduṃ* respectively] (II. i. 13 ; I. vii. 6 ; I. viii. 4).

Notes : See Vr. XII. 10, 13, 23 ; Pu. IX 84. 35 ; Mk. XII. 110, 111.

27. In the finite tenses, the roots *brū* and *vac* both become *vucca*. The root *prach* becomes *puccha*, and *as* becomes *accha*. [The root *sthā*, of which the present is] *tiṣṭhati*, in this dialect takes two forms, viz, *ciṭṭha* and *thakka*, but when preceded by the preposition *ud-* it becomes *tha*. [Grammarians] declare that the substitute for *ghurṇ* is *ghumma* (Cf. I. viii. 16, 26, 9, 2).

Notes : For *sthā* Mk. VII. 102 gives *thakka*. See Vr. XII. 19, 16 ; Pu. IX. 86, 87, 91 ; Mk. XII, 1 3, 136, 137, 119.

28. The substitute for the root *grah* is *geṇha*, and the opinion of Kapila is that in the gerundive adjective (*tavya*) and the

past participle it takes the form *gahi*. In the passive it becomes *gejjha* or *gheppa* and *masj* becomes *vuḍḍa* or *majja* in conjugation (Cf. I. viii, 4, 23).

Notes: See Pu. IX. 88, 89; Mk. XII. 128, 130, 129, 142.

29. The substitute for *vraj* is *vacca* and for *mṛj* is *pusa*. It is stated that *ghrā* becomes *jiṃgha* and [*spṛś* of which the present is] *spṛśati* becomes *chuva* According to Śūdraka, two forms of *spṛśa* are also given for the passive, viz., *chippa* and *chiva* (I. viii. 15, 23, 29).

Notes: Cf. Mk. XII. 117, 115; 123.

30. The substitute for the root *bhā* is said to be *bhāsa*, that of *mlai* is *milāa*, and that of *kṣud* is *khunda*. For the *th* of the root *kath*, *ḍh* is substituted. [The grammarians] prescribe an addition of the syllable *ṇa* at the end of the roots *hu*, *lū*, *śru* and *ji* (Cf. I. viii. 26, 14, 19).

Notes: See Pu, IX. 92; Mk. XII. 116, 133, 118, 114, 134.

31. The roots *han khan*, *ram* and *vah* do not double their finals, nor do *duh* and the others [of the same group]. The substitute for *svap* is *sua*, but in the future and cognate tenses it is *suva*. For all the finite tenses of *stu* the substitute is *thuṇa*. (Cf. I. viii. 16, 20, 18, 39).

Notes: See Mk. XII. 145, 146, 138, 139, 120.

32. The substitutes for the root *śak* are *sakka* and *sakkaṇa*. The form *tīra* is not used for the passive of this verb, for *ruc* we have *roca*, and for *rud*, *roda*, for *śī* we have *suā*, and for *bhī*, *bhāā* (I. viii, 14, 25, 12, 11, 7,).

Notes: See Pu. IX. 90; Mk. XII. 131, 132, 141.

33. The substitute for the root *mṛj* is *ghasa*. The root *dā* 'to give' becomes *de*, but only in the future it becomes *daī* and in the infinitive (*tumun*) and in the gerundive adjective (*tavya*) it takes the form *dā*, in the indeclinable perfect participle (*ktvā*) *da*, and in the passive *dī*. In the causal it becomes *dāva*, *davāva* and other forms (Cf. I. viii. 13).

Notes; See Vr. XII. 14, 30; Pu. IX, 76, 79 83; Mk, XII. 122. 196, 135, *Sṛj* is evidently a scribal error for *mṛj* in RT. as well as in Mk. (XII. 122); *ghas* (to rub) however to be derived from *ghṛṣ*, is often associated with *mṛj* in its Pkt. form, e.g. Mod. Beng. *mājā-ghasā* 'cleaning and rubbing.

Exceptional forms

34. [The charecteristic *aya* of] verbs of the tenth class and that of the causals, is not elided ; but sometimes its elision also is prescribed, as in *Rāhī halā coradi Kanha-vamsīm, Kanho hārāvedi pudam udāso* (*Rādhā halā corayati Kṛṣṇavamśim, Kṛṣṇo hārayati puṭam udāsaḥ*), see dear, Rādhā steals Kṛṣṇa's flute, and Kṛṣṇa in indifference loses its case.

Notes : *Hārāvedi* (mss. *harāvedi*) gives rise to Mod. Bengali *hārāya* 'loses.'

35. We now proceed to discuss exceptional forms. The forms *maha-kera* etc. indicate *madīya* etc. The name *Śatrughna* becomes *Sattuha* ; *Bhīṣma* becomes *Bhimha*, and *tvarita* becomes *taḍatti*.

Notes : Cf. Pu. IX. 31 : See NŚ. XVIII. 22.

36-37. The name Draupadi's brother [*Dhṛṣṭadyumna*] becomes *Dhiṭṭajuṇṇa*. In this dialect *yāvat* etc. becomes *jetti* etc. The words *gaṇikā* etc., become *ajjukā* etc., *strī* becomes *ithhī* and the word *eva* becomes *jjevva*, according to its association with the preceding word, [for] if it is preceded by an anusvāra it sometimes has the letter *j* [not *jj*] as in *piaṃ jevva pio bhaṇadi* [*priyam eva priyo bhaṇati*] the beloved speaks only lovingly. *Sahasatti* is considered as having the meaning of *saha*, but by some it is taught that the word is *sahasotti*.

Notes : See Pu. IX. 27.

38. The word *iva* becomes *via* or *vva*, and *āścarya* becomes *accharia*. In the case of a proper name there are no words ending in the suffix *kvip*. The interjection *haddhi* indicating sorrow, is not used, and rarely words like *sauddhodaṇī* etc., are employed (Cf. I. iii. 14 ; I. iv. 6, 4).

Notes : See NŚ. XVIII, 9 ; Vr. XII. 24, 50 : Pu. IX, 29, 30 ; Mk. XII. 156.

Here on the second Branch, ends the first Posy, consisting of thirtyeight flowers, of the Wishing-tree, in the Instruction of Prākrit.

II. ii. Pracya etc.

1. Next I tell the details of the Prācyā dialect which is explained as having Śauraseni for its basis. The nominative singular of the word *bhavat* 'your honour' ends in anusvāra preceded by *a* (so that we have *bhavaṃ*), but in the nominative of the feminine of the same word, we necessarily have *od* (so that we get *bhodi*).

Notes : See Pu. X. 1-3 : Mk. X. 1, 4.

2. The word *mūrkha* becomes *murakkha*. The word *hotthamāṇo* or occasionally *otthamāṇo* is used to indicate the future. In addressing a person of lower rank the vocative of *a* bases ends in *ā*. Skilled writers prefer *dhīdā* in the sense of *duhitṛ*, 'a daughter'.

Notes : See Pu. X. 9, 5, 4 ; Mk. X. 2. 3. 8, Though Pu. and Mk. also have *hokkhamāṇo* for *hotthamāṇa*; we emend it. For *sy* > *kkh* is unthinkable in Pkt. It is easier to connect the word with *hotthā* (was) in Jain Pkt.

3. The remaining [peculiarities] may very easily be gathered from [the usage of] the people. In this [dialect], proverbs are largely to be used ; and so are to be used sentences contradicting one another (lit. succeeding sentence opposed to the preceding one), but such sentences are intelligible on account of the simplicity of the meaning of words [constituting them].

Notes : See Pu. X. 13 ; NŚ. XVIII. 50. This dialect is assigned in *rūpakas* to the jester (*vidūṣaka*). Hence the peculiarity referred to in this rule may relate more to the literary style than to the language itself.

4. *Hī hī bho* is uttered as a token of satisfaction, and *hī māṇahe* as a token of surprise. *Avida* spoken twice is an expression of sorrow. *Baṅkuḍa* is used in the sense of *vakra* crooked, and the intelligent must understand that *avahada* is used in the sense of *upakṛta*, (favoured). The neuter pronoun *idaṃ* becomes *iṇam*. According to the rules of dramatic composition this dialect is to be spoken by the Vidūṣaka and the like.

Notes : See Pu. X. 12, 7, 8. Mk. X. 9, 11, 12, 6.

Avanti.

5. The Āvanti as well as the Bāhlikī dialects are now taken in hand. These two are alloted to different characters. Their form is to be ascertained from a mixture of Śaurasenī and Prācyā.

Notes: RT. seems to think that the two dialects Āvanti and Bāhlikī are identical, But Mk. thinks differently (X. 1, 13). Pu. (XI. 1) derives Āvanti from an admixture of M. and Ś. so does Mk. XI. 1. NŚ. XVIII. 50 assigns this dialect to rogues (*dhūrta*).

6. As a rule the dropping of intervocal *t* and the elision of *d* in this dialect are optional. The word *ccea* and *ccia* are used instead of *eva* ; and also *sariccha* is used instead of *sadṛkṣa* (Cf. II. 1. 6. 7, 36, 9 and I. ix. 2).

Notes: See Pu. XI. 3, 2 ; Mk. XI. 12, 2. Pu.'s text (XI. 3, 2) as given in Nitti's ed. should be emended.

7. The suffix of the perfect participle active [*tvā*] is *tūṇa*. The characteristic terminations of the future base are *jja* and *jjā* [for all persons of both numbers], and these may also come between the root and the regular personal terminations. The substitute in the root *bhū* is *ho*, and of the root *dṛś* is *pekkha* while that for the causal *dṛś* is *darisa* (Cf. II. 1, 22, 25, 23 ; I. vii. 9)

Notes: See Pu. XI. 4 (corrupt in Nitti's ed.), 5, 8 ; Mk. XI. 4, 5, 6, 8. Unlike RT., Mk. (XI. 7) has *peccha* for *pekkha* in the Āvanti dialect.

8. The wise maintain that in the passive, the root *śru* becomes *suvva*, *ji* becomes *jippa*, *bhaṇ* become *bhaṇṇa*, *gam* becomes *gamma*, *kṛ* becomes *kijja* and *jñā* becomes *muṇijja*.

Notes: See Pu. XI. 6 ; Mk. XI. 9.

9. The future forms *soccham* etc., which include the personal termination of the root *śru* etc. are approved of also in the dialect. For full examples of these, reference can be made to [the chapter on] Mahārāṣṭrī (Cf. I. vii. 7 ; II. i. 23).

Notes: See Pu. XI. Mk. XI. 10.

10. According to the rules of dramatic composition, this dialect is spoken by characters of medium rank, a town mayor, a door-keeper and a knave, and also by constables and merchants.

Notes : See NŚ. XVIII. 50-51. By *eṣā bhāṣā* RT. means probably both Avanti and Bāhlikī.

Magadhi, Ardhamagadhi and Daksinatya

11. In the following verses Māgadhī is taught. It is the language of Rākṣasas, religious mendicants orthodox and heterodox (Jain and Buddhists), and of such like people The wise derive it from the Mahārāṣṭrī and Śaurasenī bhāṣās as its bases.

Notes : See NŚ. XVIII. 49.

12. This Māgadhī is also the same as Ardhamāgadhī, but as regards the latter, poets make this distinction,—that whereas the word for Sanskrit *aham*, I, in Māgadhī may be *hage*, in Ardhamāgadhī it is only *ahaṃ*.

Notes : In the rule 28 below we are told that the Māgadhī forms for *aham*, are *āhaṃ* (*ahaṃ*), *hakke* and *hage*. Mk. XII. 38 differs. Pu. does not recognize AMg. for the Mg. form of *aham* see Vr. XI. 9 ; Pu. XII. 31. Mk. (XII. 30) gives the following forms of *aham* in Mg. and AMg. *hakke, hake, hagge* [hage] and *hagā*.

13-14. The dental *s* and the cerebral *ṣ* become only the palatal *ś* ; but an original *ṣ* is sometimes retained, as in *eṣe hage ayjjā vihuṣide kkhu* [*eso'haṃ adya vibhūṣitaḥ khalu*], today, forsooth here, I am finely dressed. But in the word *adhunā*, the vowel *i* is added in all three genders, as in *hage ṇa eṣe ahuṇi kkhu yāmi* [*ahaṃ na eṣo adhunā khalu yāmi*] I, forsooth do not go now. The letter *r* always becomes *l*, as in *kaluṇe* [*karuṇaḥ*] pathetic, and *vicāle* [*vicāraḥ*] 'reflection'. The letter *j* becomes *y* in this dialect, as in *yāśe* [*yaśaḥ*], *yāṇadi* [*jānāti*], he knows ; *yāva* [*yāvat*] up to ; *yāśśa* [*yasya*] of whom (Cf. II. 1 7)

Notes : Mk. makes no exception for *ṣ* and he does not change *j* to *y*. See Vr. XI. 3 ; Pu. XII. 2, 3, 19 ; Mk. XII. 2. Mk. does not recognize *ahuṇi*, and *ṣ* in Mg. and A Mg. See also Vr. XI. 4 ; Pu. XII. 4, 5 ; Mk. XII. 3. Mk. does not recognize *y* for *y* in Mg. and AMg.

15-17. The substitute for *kkha* is here declared to be *ška* as in *peška duškeṇa laške viṇivādide še* [*atra prekṣasva duḥkheṇa rakṣo vinipātitaḥ saḥ*] look here, this demon has been killed with difficulty. But this does not take place in the case of the [Śaurasenī] *kkhu*, as in *mahante puliše kkhu Bhīme* [*mahān puruṣaḥ khalu Bhīmaḥ*] forsooth, Bhīma is a great man. In the case of the [Sanskrit] *kṣa*, there is [thus] a reversal [of its conjoint members]. Thus *vilaškaṇe še vayaṇammi yaške* [*vilakṣaṇaḥ sa vacane yakṣaḥ*] that Yakṣa is peculiar in his speech.

The conjunct *ṭṭa* and *ṭṭha* become severally *šṭa* and *šṭha* as in *kadhaṃ ṇu bhašṭālaa nīšṭhule si* [*kathaṃ nu bhaṭṭārakaḥ niṣṭhuro'si*] why, sir, are you severe ?

The word *tattha* [*tatra*] 'there' is said by the experts to become *tašca* [and similarly we have] *āṇašca mošce padha-nāša-kayyje*; *hal' uścide yemmadha*; *še kkhu eše* [*anyatra mustaḥ pathanāśa- kāryaḥ*; *hālotthitum jemata*; *sa khalv eṣaḥ*] elsewhere *musta* Cyperus Rotundus is [but a weed] whose business is to clog the footpaths; eat ye that which is sprung from the plough [i. e. cultivated]; here forsooth, it is. But sometims this does not occur, as in *šamalešu Aššatthāmeṇa maṇṇuṃ daliaṃ kuluṇṇaṃ* [*samareṣu aśvatthamnā manyur dalitaṃ Kurūṇāṃ*] in battles the anger of the Kurus have been soothed (lit. smashed) by Aśvatthāman.

Notes : See Pu. XI. 6, 7, 8 ; Mk. XII. 4, 5. Cf. Vr. XI. 8. See also Pu. XII. 9, 10 ; Mk. XII. 7. and Pu. XII. 11.

18-19. For the [Sanskrit or Śaurasenī] conjunct *cch*, *šca* is usually substituted, as in *gašcadi kkhu*; *ṇa pašcime dhammapalašša hoyjja* [Skt. *gacchati khalu*; *na paścime dharmaparasya bhavet*] he goes ; let him not be behind him who is devoted to virtue.

The semivowel *y*, and only that semi-vowel is prefixed to every [single] letter of the *ca* group, and also in the case of conjuncts. Thus, *maṃ yca ṇa saṃpuycchadi layjjamāṇe ṇiuñja-mayjjhe ycaḍule Mulālī* [Skt. *māṃ ca na saṃprcchati lajjamāno nikuñja-*

madhye caṭulaḥ Murāriḥ] and the restless Murāri, being abashed does not question me in the midst of bower.

There should be repetition [of words] in this dialect (let here) in expressing disapproval, as in *mā mā Mulāliṃ ṇa palíśśaīśśaṃ* [*mā mā Murāriṃ na pariṣvajiṣye*] nay, nay, I will not embrace Murāri.

Notes : See Vr. XI. 5 ; Pu. XII. 12, 13 ; Mk. XII. 7, 21, and Grierson's article *The Pronunciation of Pkt. Palatals* in in JRAS, 1913, and his notes on this in IA. (1928) pp. 30f ; and see also Pu. XII. 14.

20-21. The termination *tvā* of the indeclinable perfect participle becomes *dāṇi*, as in *paliycchie śe govaṅgaṇāhiṃ hasidāṇi Kaṇhe* [*pratīkṣitaḥ sa gopāṅgaṇābhiḥ hasitvā Kṛṣṇaḥ*] this Kṛṣṇa with a smile, has been expected by the herd-maidens. Sometimes the termination may become *i* or *ia*, as in *paliycchide śe haśi goviāhiṃ* (*pratīkṣitaḥ sa hasitvā gopikābhiḥ*). *paliycchidāo haśia kkhu tāo tamāla-kuñjammi kudūhaleṇa* [*pratīkṣtitāḥ hasitvā khalu tāḥ tamāla-kuñje kutūhalena*] he with a smile has been expected by herd-maidens ; they smiled and had been eagerly expected in the *tamāla* bower.

Sometimes in this dialect, the vowel before *kan* [that is the pleonastic suffix *ka*] is lengthened, as in *eṇhi Yaṇaddaṇākaṃ puliṇe kkhu yāmi* [*idānim Janārdanaṁ puline khalu yāmi*] forsooth, I am now going to Janārdana in the river bank.

Notes : See Vr. XI. 16 ; Pu. XII. 15, 16. Mk. XII. 23, 24. Also Pu. XII. 17.

22. [The wise] permit *u* to be substituted for the prefixes *ava* and *apa* [as well as *o* prescribed for Mahārāṣṭrī], as in *khaṇaṃ pi govī uśalādi pāśā* [*kṣaṇam api gopī apasarati pārśvāt*] for a moment the herd-maiden slips away from [his] side.

The word *puliśa* is irregularly employed in the sense of *puṃs* a male ; and similarly, *hiḍakka* is used by the skilled, in the meaning of *hṛdaya*, the heart (cf. I. V. 8, 13 ; II. iii 3. 5).

Notes : See Pu. XII. 18, 21 ; Mk. XII. 22. 25. 14. Cf. Vr. XI. 6.

23. The equivalent of *mitra* is *vaaṃśa* [*vayasya*], and that of the *ratna* a jewel is *lidaṇa* (*ladana* ?), *piśallaa* is the equivalent of *piśācaka* a Piśāca, *Likkhā* is used for *gaṇanā* calculation, and *bhukkhā* for *bubhukṣā* hunger, The word *vaḍuvva* is used in the meaning of *vaṭu*, a religious mendicant.

Notes: See Mk. XII. 11, 16. Cf. Mk. XII. 23, 1a, 17, 8. Kālidāsa uses *ladaṇa* (Śak. VI.)

24. The word *gomika* is used by the intelligent [for referring] to an honoured person, and *kośiṇu* for *kosṇa* lukewarm, *kuycchimādi* is used for *kukṣimatī*, a pregnant woman, and *māīā* for *mātṛ* a mother,

Notes: Dr. S. K. Chatterji rightly suggests that *gomīka* has developed into Mod. Beng. গুঁই, a surmame. It probably goes back to *gaulmika*. i,e. one officer in charge of a *gulma* a small part of an army, which consists of 45 footmen, 27 horses, 9 chariots and 9 elephants. Cf. governor (in slang.). See Pu. XII. 22, Mk. XII. 13, 10, Cf. Mk. XII. 15. It seems that Mk. has misread here his source-book which appears to have given *māiā* ; from this word comes Mod. Beng. *meye* 'woman', 'daughter'.

25. They state that the equivalent of *ārdārdra* 'wet all over' is *ollolla*; other words are easily understood [to be Māgadhī] from the usuage of poets. Masculine *a* bases have the two terminations *i* and *e* for the nominative singular, as in *ṇa eśī diśṭhi ycchivie ṇa eśe* [*na eṣaḥ dṛṣṭhaḥ spṛṣṭaḥ na eṣaḥ*] he has not been seen, he has not been touched.

Notes: See Vr. XI. 10 ; Pu. XII. 25 ; Mk. XII. 26.

26. For the sake of metre terminations often disappear as in *kuḍaṃgae Māhava dīśae śe* [*kuṭaṅkake Mādhavo dṛśyate suḥ*] in the arbour Mādhava is visible. The termination *ha*, with lengthening of the [final vowel of the] base, may optionally be used for the genitive [singular], as in *pupphaṃ mae ṇiyjjadi Māhavāha* [*puṣpaṃ mayā nīyate Mādhavasya*] Mādhava's flower is being carried by me.

Notes: Vr. XI. 12 ; Pu. XII. 26, 27, cf. Mk. XII. 36. The text of Pu. (XII. 27) should be emended as follows : *ṅaso hatvaṃ vā dīrghaś cātaḥ*, see Mk. XII. 29.

27. The vowel *e* and *o* may optionally be used as the termination of the vocative case, as in he *bhaśṭake*, or *bhaśṭako kiṃ bhukkho* sir, are you hungry ? In reproach the termination *ā* is observed to be optional, as in *pulīśā ale le* [*puruṣa are re*] shame you fellow ! In surprise and affliction the termination is considered to be *hī*.

Notes : See Vr. XI. 13 ; Pu. XII. 29, 30, 23 ; Mk. XII. 27, 28.

28. In addressing a person, the appropriate interjections are *ale* [*are*] and *le le* [*re re*]. In the sense of the pronoun *aham* I, we find *āhaṃ*, *hakke* and *hage*. The nominative plural of the pronoun of the second person, is *tupphe* or *tumhe*. The equivatent of the root *sthā* and *vṛṣ* are respectively *yciṇṭa* and *vaśśa*.

Notes : See Pu. XII. 24, 31, 33, 34, cf. Vr. XI. 9, 14 ; Pu. XII. 32, Mk. XII. 30, 31, 32.

29. The substitute of the root *bhū* becomes, in the future, in this dialect also *huva*. They all tell us that the forms taken by *kṛtam*, done, *mṛtam*, dead, and *gatam*, gone, are in this dialect *kaḍam*, *maḍam*, *gaḍam*, while according to others they are also *kaaṃ*, *maaṃ* and *gaaṃ*.

Notes : The first view seems to be preferable ; for *maḍā* (dead). of Mod. Beng. (a descendant of Mg,) is traceable to *maḍaa* (=*mṛtaka*). See Vr. XI. 15 ; Pu. XII. 35, 37 ; Mk. XII. 33, 34.

30. The substitute for the root *kṛnt* (*kṛt*) is *kappa*. The vowels *ī* and *ū* may not be shortened, and for *ā* alone *a* may be substituted. The case terminations [of substantives etc.] are sometimes interchanged, and also the vowel of a verbal termination lengthened, or occasionally there is another similar change.

Notes : See Pu. XII. 36, Mk. XI. 36, 37.

31. According to one authority, the consideration of Paiśācika should come even here, [sor the benefit of one] who does not know that special rules in this matter ; but in the present work, the special rules for the various Paiśācika dialects are to be formed in detail further on (iii. xv.).

Notes : It is not known which authority is criticized by RT.

32. They call a poem, sweeter in its essence than even nectar, intermingled with words from the South, and also overlaid with Sanskrit and other languages, Dākṣiṇātyā.

Notes: See the Commentary on Mk. (XII. 8) which defines the Dākṣiṇātyā as follows:

Dākṣiṇātya-padāvalambi Saṃskṛtāṅga-vijṛmbhitam |
Kāvyaṃ pīyūṣaniḥṣyandi Dākṣiṇātyam itīritam ||

and ascribes this to Aniruddhabhaṭṭa.

Here in the Instruction of Prakrit, in the Wishing-tree, on the second branch, ends the second posy, consisting of thirtytwo flowers, entitled the Discrimination of [Prācyā, Āvanti Bāhlikī], Māgadhī, Ardhamāgadhī and Dākṣiṇātyā.

II. iii. Sakariki

1. After the preceding, the Vibhāṣās are described as nine in number, here Śākārikī is first taught. The Śakāra has been described as the brother-in-law of a king, haughty and overweaning, ill-mannared and an exceeding fool.

Notes: See NŚ. XVIII. 52. The def. of Śākāra, does not occur in the NŚ. The passage on the nature of Śakāra's language, quoted by Mk. under XIII. 9, as occurring in Bharata's work, does not appear in the NŚ. Besides this he ascribes also Mg. to Śakāra. See Chaukhamba ed. ch. XXXV. 56.

2-3. The Śākārikī Vibhāṣā is the language employed by him, and is marked by needlessness of the rules for suffixes indicating gender, by want of elegance. and the like. Its basis is found in Māgadhī. In it the syllable *ścā*, is optionally substituted for *kṣa* in the words *duṣprekṣa* and *sadṛkṣa* as in *duppeśca*, *ycaṇḍāla-sariśca*, *yciṇṭa* (*duṣprekṣya*, *caṇḍāla-sadṛkṣa*, *tiṣṭha*) hard to be seen, stand still you ugly fellow like a Caṇḍāla.

Instead of the termination *ṇṭa* [of *yciṇṭa*] the syllable *ṇṭha*, or sometimes *śu*, may be substituted. Thus:-

Śialaā yeiṇṭha ghalammi [y]ceḍā
ale tumaṃ vā yeiṭa yāmi hakke
[śyālaka ! tiṣṭha gṛhe ceṭa
are tvam vā tiṣṭha yāmi aham.]

You wretched fellow, you servant, stay in the house ; or do you stay (here), I am going.

Notes : See Pu. XIII. 14, 1, 2, 10, Mk. XIII. 9 (Comm.). See. Mk. XIII. 3.

4. The Conjunct *ttha* [of Śauraseni] remains unchanged. and does not become [*sca*] as in Māgadhī [II. ii. 16] as in *yeiṇṭhāmi atthāṇagade kkhu hakke* [*tiṣṭhāmi āsthānagataḥ khalu aham*]. I forsooth, am arrived at the place of assembly, and remain there. Sometimes also it becomes *ṇṭha* as in *yaṇṭha* [*yatra*] where *taṇṭha* [*tatra*] there, and as in *vaaṃ silaṃ miśśasi taṇṭha dāva* [*vayaḥ śīlaṃ miśrayasi tatra tāvat*] you mix age and good conduct there.

Notes : See Pu. XIII. 5, Mk, XIII. 4.

5-6. The suffix *ka* [*svārthe*] is in frequent use in this dialect. The word *va* is used in the meaning *iva*, and *haḍakka* in the sense of *hṛdaya*, the heart. *Śyāla* a brother-in-law, becomes *śiāla*. Declensional and conjugational suffixes are irregularly elided or added or genders are interchanged. Thus *Bibbhīśaṇe bhiśśadi taśca hakkaṃ Indāiṇiṃ yo ṇa a śakkaṇei, eśe ghale ettha haye viśāmi.* [*Vibhīṣaṇaḥ bhikṣati tatra mām Indrāgnī yo na ca śaknoti*]. There Vibhīṣaṇa begs of me, and of Indra and Agni he is not able to do so ; here I enter this house.

On the other hand, these (cases etc.) are to be described as [optionally] remaining unchanged.

Notes : See Pu. XIII. 9, 6, 10, cf. Pu. XIII. 8.

7. Persons of verbs, and cases of nouns etc., are also interchanged at random. Of this a detailed account can be stated by the intelligent. The learned also teach that sometimes declensional suffixes are elided, and that the termination *e* may be optionally employed for the nominative plural feminine of a pronoun.

Notes : See Pu. XIII. 11, 12, Mk. XIII. 7, 8.

8. Diphthongs are often resolved into their components, as in *śailiṇī* [*svairiṇī*] a wanton woman. Also in this dialect, the vowel long [by position] before a conjunct consonant may be [scanned as] short. Thus—

Kāmeṇa ḍayjjhadi kkhu me haḍakke tavaśśī
aṅgālālāśi-paḍie via maṃśa-khaṇḍe.
[*kāmena dahyate khalu me hṛdayaṃ tapasvī*
aṅgāra-rāśi-patitam-iva māṃsa-khaṇḍam]

for sooth my tortured heart is burning with love, like a bit of meat fallen in heap of [burning] coals.

Notes : See Pu. XIII. 13; Mk. XIII. 7, 9.

9. The language of the Śakāra is as a rule vulgar, meaningless, in wrong order, incongruous, illogical contrary to the Śāstras, with barbarous similies and tautological. In this dialect even a number of blunders in a word are promoted to being looked upon as an elegancy.

Notes : See Pu. XIII. 14.

Candalika

10. The Vibhāṣā known Cāṇḍālikā will now be described as it has been taught. Correctly speaking it is based on a union of Śaurasenī and Māgadhī.

Notes : Cf. Pu. (XIV, 1) derives Cā. from Mg. See Mk. XIV. 1.

11. It is taught that in this dialect, in the case of feminine nouns, the termination of the nominative plural and of the accusative plural is *e*. Thus, *ye itthike tattha ycilaṃ vasanti mayjhaṃ pi tāṇam Haliṇā lamantīṃ te Lāhike peśka kuḍaṅgaammi* [*yāḥ striyaḥ tatra ciram vasanti madhyaṃ api tāsām Hāriṇā ramantīm tām Rādhikāṃ prekṣvasa kuḍaṅgake*]. As for the women who live there for a long time, among them also watch that Rādhā sporting with Hari in the arbour.

Notes : Pu. (XIV. 2) has *o* as well *e* for *a* bases in the nom. sing while Mk. (XIV. 2) has *ā* in showing respect.

12. The termination of the genitive singular is *ssa* [and not optionally *āha* as allowed for Māgadhī by II. ii. 26] as in *puliśaśśa atthe* [*puruṣasya arthe*]. The conjunct *ṭṭh* is not changed [to *ṣṭh*, as required by II. ii. 15 Māgadhī] as in *rama haṭṭha-tuṭṭha* [*ramasva hṛṣṭa-tuṣṭaḥ*]. The nominative singular of *a* bases also, in this dialect, should end in *u*, as in *peśka uatthie ycandu nahaṅgaṇammi* [*prekṣasva upasthitaś candro nabho'ṅgaṇe*] behold, the moon has arrived in the courtyard of the firmament.

Notes : See Pu. XIV. 3, 5. Mk XIV. 5, cf. Pu. XIV, 2 ; Mk. XIV. 3.

13. In this dialect, the locative singular ends in *mmi*, as in *peśka gharammi Kaṇhaṃ* [*prekṣasva gṛhe Kṛṣṇam*] see Krṣṇa in the house. Sometimes it ends in *e*, as in *peśka vaṇe vi edaṃ* [*prekṣasva vane'py etam*] see him also in the forest. Rustic expressions are to be irregularly employed in this dialect, and in it the skilled use *ia* [for *tvā*], the termination of the perfect participle active.

Notes : See Pu. XIV. 4, 9, 8 ; Mk. XIV. 6, 9, 8.

14. The vocative, when used respectfully, always ends in *o*, as in *bhaśṭako tuṃ Mahaālavesī* [*bhaṭṭaka tvaṃ mahākāla-veśī*] sir, you are attired like Mahākāla. But when not used respectfully, it ends in *ā*, as in *kaha ettha yceḍā āṇeśi me ayyja vi ṇa kkhu veḍhaṃ* [*katham atra ceṭa ānayasi me adyāpi na khalu veṣṭam*] why you fellow, do you not bring me today also the executioner's noose ?

Notes : Cf. Pu. XIV. 6 (It seems that Pu.'s sūtra should be emended).

15. For the interjection *are*, *arū* is used. For *tvadīya* thy and *madīya*, my, we have *tuhakelia*, etc. [i.e. *mahakelia*]. Again, for *ātmīya* own, we have *appāṇaakelia*. The letter *t* when intervocalic, [does not become *d*, as in Śaurasenī and Māgadhī but] is elided, leaving its vowel behind [as in Mahārāṣṭrī].

II. iii. Sabari, Abhirika, Dravidika, Autkali, Vanaukasi and Mandurika.

16. Next we proceed to describe Śābarī, which the before-mentioned Māgadhī alone produces. It is employed in the language of charcoal-burners, hunters and those who make their living by boats and by woodcutting.

Notes: See Pu. XV. 1; Mk. (XV. I) derives it from Cā. as well as from Ś. and Mg. See also NŚ. XVIII. 53-64. *Aṅgārakāra-vyādhānāṃ kāṣṭha-patropajīvināṃ / yojyā Śābara-bhāṣā tu.*

17. In [the Māgadhī root] *peśka* [for *pekkha-prekṣ*] there is elision of the *k* and the letter *c* is considered to be its substitute, as in *śāmī mahaṃ peścadi aṅgaṃ aṅgaṃ* [*svāmī māṃ prekṣate aṅgam-aṅgām*] my lord looks at me limb by limb. But this change does not take place in other Māgadhī words [containing *śk*] as in *maha daśkine śe* [*mahyaṃ dakṣiṇaḥ saḥ*], he is favourable to me. Two words *ahaṃ* and *hagā* are used with the meaning of *aham.*

Notes: See Pu. XV. 2, cf. Pu. XV. 2. See Mk. XV.

18. The termination *hiṃ* may optionally be used in the locative singular [the preceding vowel being short as in *śā iścīā ciṇṭhadi pāśahiṃ me ummattiā kuñjahiṃ Nandauttaṃ āpeśca-māṇī kila hoi Rāhī* [*sā strikā tiṣṭhantī pārśve me unmattikā kuñje Nandaputram āprekṣamāṇā kila bhavati Rādhā*] that woman who is staying distracted by my side and is looking intently at Kṛṣṇa (lit. the son of Nanda) in the bower, is to be sure, Rādhā.

Note: See Mk. XV. 6.

19. Sometimes in this dialect, instead of this [termination *hiṃ* of the locative] we have *i* as in *śayccaṃ halā me ghali ṇatthi śāmī* [*satyaṃ halā me gṛhe nāsti svamī*], of a truth, dear, my husband is not at home. With the sense of 'in', 'contained in' the ablative may also be used [instead of the locative], as in *tumaṃ ghalādo śahi yciṇṭha dāva* [*tvam gṛhāt* (for *gṛhe*) *sakhi tiṣṭha tāvat*] do you, dear stay in the house.

Note: See Mk. XV. 6.

20. The termination of the nominative may optionally be elided, as in *yciṇṭhadi laśka śele* [*tiṣṭhati rakṣaḥ śaile*] a Rākṣasa stays in the mountain. The termination of the vocative when, disrespect is intended, is always *ā*, as in *ale tumaṃ bamhaṇaā ṇiayccha.* [*are tvaṃ Brāhmaṇa* · *paśya* (*nicakṣa*] O wretched Brahmin, look. In this dialect the words used in poetry are usually Deśī (*deśya*).

Notes : See Pu. XV. 5,7 ; cf. Pu. XV. 6 ; and see Mk. XV. 4. The *bamhaṇaā* gives rise to Mod. Beng. *bāmnā* 'the wretched *Brahmin.*'

21. For *ehi* come , *echi* or *chahi* is employed. Moreover want of agreement between two consecutive sentences (lit. between the former and the latter), is here considered desirable. Other peculiarities are to be gathered from the traditional forms used by poets.

22. What is nothing but the Māgadhī Bhāṣā is divided up [into so-called different varieties] according to the characters employing it, respectively, such as Ābhīrikā, Drāviḍikā, Autkalī, Vānaukasī and Māndurikā [i. e. the language of the Ābhīras, of Drāviḍa, of Utkala (Orissa), of foresters, and of Ostlers].

Note : Cf. Mk. XV. 9, 10.

Abhirika

23. Some authorities give a different account of the peculiarities of Ābhīrikā and these I here proceed to tell. The dialect is, in fact, based on Śābarī, but the letters *ś* and *ṣ* are represented only by a dental *s*.

Notes : See Mk. XV. 10 ; Pu. does not know any Ābhīrī, and Mk. (*loc. lit,*) thinks it is the same as Śābarī except that the latter has *-ia* and *-ua* for *-ktvā,* and it is *nāṭyāpabhraṃśa* which expression is not clear.

24. In the word *Kīcaka* [the name of Virāṭa's general who was slain by Bhīmasena for insulting Draupadī], it sometimes happens that the [final] *ka* becomes *o*, and that the *ca* in the middle of the word is elided. Thus *eehi le ! Kiaā ! Kiaā maṃ pesca tti Bhīmseṇo hao kkhu Kīo* [*ehi are Kīcaka ! Kīcaka māṃ prekṣasva*

iti Bhīmena hataḥ khalu Kīcakaḥ], Kīcaka was slain by Bhīma [disguised as Draupadī who cried] come Kīcaka ! Kīcaka ! look at me.

25. The elision of the initial *a* of *araṇya*, a forest, is not permitted [although prescribed for Prakrit generally by I. i. 6]. Sometimes *l* is to be substituted for *d* and *r*. The nominative singular of *a* bases always ends in o [and not in *e* or *i*, as in Māgadhī, see II. ii. 25]. The word *bhaṭṭārakaḥ*, a worshipful person, in this dialect is said to become *bhaṭṭo*.

26. The vocative [singular] of *a* bases generally ends in *ā*. The words *yathā* as, and *tathā* so, in this dialect become [respectively] *jidha* and *tidha*. The rest must be ascertained by poets from customary usage, and is not described [here] at length.

Takki

27. I now forsooth, mention the Ṭākkī Vibhāṣā, which is to be spoken by gamblers and other knaves. Another kind [of Ṭākkī] is infected by Drāviḍa, but it has no special characteristics [differentiating it from ordinary Ṭākkī].

Notes : See Pu. XVI. 1 ; Mk. (XVI. 1) in his comm. quotes the following : *tathā coktam—prayujyate nāṭakādau dyūtādi-vyavāhāribhiḥ / vaṇigbhir hīnadehaiś ca tad āhuṣ ṭakkabhāṣitam //*

28. It is based on a mixture of Sanskrit and Śaurasenī, and in it a vowel is irregularly added at the end of a word. The instrumental singular may also end in *e* [as well as *eṇa*], as in *maṃ laguḍe haṇei* [*māṃ laguḍena hanti*] he strikes me with a cudgel. The dative plural ends in *haṃ* or *huṃ*.

Notes : See Pu. XVI. 1, 2, 3, 4, Mk. XVI. 1, 3, 4, 5, Pu. has *eṃ* instead of *e* in instr. sing.

29. The same two terminations [*haṃ* and *huṃ*] are also used optionally for the genitive plural ; and in the case of *kim* and other pronouns, when the termination *haṃ* is employed the vowel of the base is lengthened. Thus in that case we have the following

[optional] words *kāhaṃ* [*keṣām*], *tāhaṃ* [*teṣām*], *jāhaṃ* [*yeṣām*], *etāhaṃ* [*eteṣām*].

Note : See Pu. XVI. 5. Mk. XVI. 6, 7.

30. They have told us that the word *tuhuṃ* is used in the sense of *tvam*, thou ; *hamu* in the sense of *aham*, I ; and *mahaṃ* in the sense of *mama*, *jidhaṃ* is used in the sense of *yathā* as ; and *tidhaṃ* in the sense of *tathā*, so. The rest is to be ascertained, from the traditional usage of poets.

Notes : See Pu. XVI. 8, 9 ; Mk. XVI. 10, 11, 12, *Tuṅga* for *tvam* prescribed by Mk (XVI. 8) seems to be a spurious 'form ; *tvaṃ-haṃ* emended by Nitti in Pu. (XVI. 7) seems to stand for *tuṃ-haṃ*. For the Bengali original of Pu's work was, here probably misread by the Nepāli scribe.

31. Although Śākāraka, Audra, Draviḍa, and the others partake of the nature of Apabhraṃśa, if they are employed in stage plays and similar works, they are not to be considered as such by reason of their Apabhraṃśa-like nature [but are to be looked up as Vibhāṣās].

Notes : See Pu. XVI. 10, Mk. XVI. 10. According to these two authorities Hariścandra considers Ṭākkī to be a Vibhāṣā and no Apabhraṃśa. RT., and Mk. think that Apabhraṃśa cannot be used in dramatic works. If this opinion can be accepted as authoritative, the Apabhraṃśa verses in Kālidāsa's *Vikramorvaśī* should be considered spurious.

Here in the Instruction of Prakrit, in the Wishing-tree [on the second Branch] ends the third Posy, consisting of thirtyone flowers.

Here in the Wishing-tree [of Prakrit] composed by Rāma-Tarkavāgīśa-Bhaṭṭācārya, has been told the second Branch consisting of three Posies.

III. i. Nagara Apabhramsa.

1. We now proceed to describe in order beginning with Nāgara, the forms of Apabhraṃśa. It is generally considered that the basis of all the different varieties is to be found in the two bhāṣās [i.e. Mahārāṣṭrī and Śaurasenī] described first.

Notes: See Pu. XVII. 1, Mk. XVII. 1. Here *purodiritabhāṣayoḥ* means 'of the two bhāṣās described first' (*purā*). Grierson interprets this wrongly. In the colophon of the chapter XVI, Pu. says: *samāptañ cedam...prākṛtānuśāsana-sūtram*. Does this imply that Prakrit does not include Apabhraṃśa and Paiśācika which have been treated in chapters XVII-XX ?

2. Non-conjunct, non-initial *ka*, *kha ta* and *tha* become respectively *ga*, *gha*, *da* and *dha*. Thus *nāka* becomes *ṇāgu*, *sukha sughu*, *patita padidu* and *śotha sodhu*. On the other hand words such as *sakala* and the like follow the Mahārāṣṭrī rule and become *saala* and so on.

Notes: See Pu. XVII. 5. 13; Mk. XVII. 2. See Pu. XVII. 13; Mk. XVII. 2.

3. In *puṣkara* and *maskara* and similar words, *ṣka* and *ska* becomes *k*, [so that we have *pukkara* and *makkara*]. In *rākṣasa-mukha kṣa* becomes *k* [so that we have *rakkasa-mugha*]. Poets pronounce *sandānita* fetters, with the sound *cha* [so that we have the word *chandāṇia* (later *chā̃daṇī*)], and there is also *chu* sound in *śuṇḍaka* [so that we *chuṇḍago*] and in the sense of *viruddham* there is *viruaṃ*.

Note: The word ছাঁদন connected with *sandānita*, occurs in Mod. Beng.

4. In the words *vyāsa*, *vyāḍi* and others the letter *r* is inserted after [the initial consonant], so that we have *vrāsu*, *vrāḍi*, and so on. In words like *priya*, *mṛga* the original *r* and *ṛ* remain unchanged. The deśya word *vīlā* and the like, are optionally used in the sense of 'creepers', 'weak', and so on. And the poets use the word *sāhuli* in the sense of the end of a fine *sāree*.

Notes: See Pu. XVII. 14, 15; Mk. XVII. 3, 4; *vīlā* in the sense of 'creeper', is probably related to Pkt. *vallī*, *vellī*, *vellā*.

5. For *stokam* we have *thoḍaṃ* ; for *bhadraṃ* we have *bhallam* ; for *tvadīyam* and *madīyam* we have respectively *teraṃ* or [*toharaṃ*] and *meraṃ* or *moharaṃ*, and for the feminine *kīdṛśī* we have *kehī*.

Note : Cf. Pu. XVII. 30.

6. The words *keha* and so on, are substituted for *kīdṛśa* and similar forms ; and *sīā* is substituted for *śrīḥ*. A long vowel is sometimes shortened. The syllable *ḍā* is added to *a*-bases [in the masculine and neuter, but] not in the feminine. Thus *hiaḍā pasaṇṇaṃ* [*hṛdayaṃ prasannam*]. In the feminine it is *ḍi* that is added, as in *golaḍi laggu kaṇṭhe* [*gaurī lagnā kaṇṭhe*].

Notes : See Pu. XVII. 16, 18, 19. Mk. XVII. 8, 5, 6. See Pu. XVII. 18, 19, Mk. XVII. 5, 6.

7. In all three genders, the syllable *du* may be added, as in *jāraha kāminidu* [*jārasya kāminī*]. Necessary vulgar words are frequently met with. [With this termination] in the feminine, declensional terminations are elided, and the final vowel of the base is shortened ; and [thus] we have optionally *bāladu bāladu* [*bālā, bālāḥ* etc.].

Notes : See Pu. XVII. 20 ; Mk. XVII. 7. The termination *du* for all cases and numbers may probably be due to misreading of *hu* in some early mss. It (*hu*) occurs in many cases whereas *du* is not corroborated by a single Ap. work. *Du*, however, may possibly be a development of *sārva-vibhaktikas tasil*.

8-9. In all three genders [in the nominative singular], the declensional termination is elided, and the termination of the base [optionally] lengthened. Thus we have *aggi* or *aggī* [*agniḥ*] ; *vaṇaḍaṃ* or *vaṇāḍaṃ*. So also in the accusative and following cases they merely elide the declensional terminations ; but in the nominative and accusative singular, *a* bases may also [after the elision] optionally substitute the termination *u* [for the final vowel of the base], [for example] *kīlantu maṃ mohaï Kaṇhu esu. Kīlantu āliṅgaï Kaṇha govī.* [*Krīḍan māṃ mohayati Kṛṣṇaḥ eṣaḥ ; krīḍantī āliṅgati Kṛṣṇaṃ gopī*].

The nominative singular may also end in *o*, as in *ṇarao*, *ṇaro* [*naraḥ*] in this particular following rules of Mahārāṣṭrī.

Notes: See Pu. XVII. 41, Mk. XVII. 9, 10. and Mk. XVII. 12, 13. The termination *ḍaṃ* in the examples is probably a neuter form of *ḍā* (masculine).

10. Here *u* may sometimes be employed otherwise than as laid down in verse 8 according to which *u* is only used in the nominative and accusative singular as a substitute for the final vowel of a base ending in *a*]. Thus *Rāhiu bālāu*, *juāṇu Kaṇhu* [*Radhikā bālā yuvā Kṛṣṇaḥ*]. Sometimes we have *hu* [in this case], as in *rukkhahu ethu uccu* [*vṛkṣo'troccaḥ*]. The termination of the nominative plural is *he*, as in *ṇāalahe caranti* [*nāgarāḥ caranti*].

Notes: See Mk. XVII. 10, 14; Mk. (XVII. 11) has *ho* for *hu* in place of *kan* (=the pleonastic *ka*).

11. Here the termination of the neuter nominative and accusative plural is *i*, before which the final vowel of the base is optionally lengthened, so that we have *vaṇāiṃ* [*vanāni*]. In the feminine the termination of these cases is optionally *u*, as in *vahuū* [*vadhvaḥ* or *vadhuḥ*], *mālāu* [*mālāḥ*], *ṇaiu* [*nadyaḥ*, *nadih*]. And we may also have *o* [instead of *u*].

Notes: See Pu. XVII. 42; Mk. XVII. 16, 15.

12. In all three genders, the termination of the instrumental singular is *e*, as in *vaṇae* [*vanena*], *vahue* [*vadhvā*], *paṇālie* [*praṇālyā*]. Moreover the termination of the instrumental plural, the locative singular and the locative plural is *hiṃ* [or *hi*] in all three genders, as in *bālahī* [*bālābhiḥ*, *bālāyām*, *bālāsu*], *vahuhī* [*vadhūbhiḥ*, *vadhvām*, *vadhuṣu*], *tehiṃ* [*taiḥ*, *tābhiḥ*; *tasmin*, *tasyām*; *tesu*, *tāsu*]. There are two terminations of the ablative singular, namely *he* and *ho*, as in *gharahe* [*gṛhāt*] [for the termination *he*] and similarly [*gharaho*] [for the other].

Notes: See Pu. XVII, 43; Mk. XVII. 18, 19, Mk. (XVII, 17) has *eṃ* for RT.'s *e*,

13. The termination of the ablative plural are *ham* and *hum* as in *kāṇaṇahaṃ* [*kānanebhyaḥ*], *ṇaīhaṃ* [*nadībhyaḥ*], or;

on the other hand *kāṇanahuṃ* and *vahūhuṃ* [*vadhūbhyaḥ*] are considered correct. The terminations of the genitive singular are *ho* and *he* as in *kāṇaṇaho* [*kānanasya*], *ṇaihe* [*nadyaḥ*]. Some authorities also give the terminations as *haṃ* and *huṃ* as in *vaṇaham* [*vanasya*], and *vahūhuṃ* [*vadhvāḥ*].

14. Other [terminations of the genitive singular] are *su* and *ssa*, as in *rukkhasu rukkhahassa*]. After [nouns ending in] *ī* or *ū*, the termination is *e* or *hū* with *he* as an optional form. But the termination of the genitive plural is *ham*, as in *vaṇahaṃ* [*vananāṃ*], *vahūhaṃ* [*vadhūnām*], while other writers have *vahūhuṃ*.

Notes : See Pu. XVII. 45, 46.

15. In this dialect, the Mahārāṣṭrī terminations of the genitive plural, *ṇa* and *ṇha* are to be mentioned as used with nouns whose bases end in *i* or *u* ; and the letter *e* may be substituted for the final vowel of an *a*-base in the instrumental singular, instrumental plural, ablative singular, genitive plural and locative singular in all genders, so that for all these we may have such a form as *purise*.

Notes : See Pu. XVII. 46. Mk. XVII. 23 ; cf. Mk. XVII. 29.

16. In regard to the bases in *i* and *u*, the suffix of the instrumental singular in *ena*, as in *asieṇa* [*asinā*] or as in *asieṇa saṃrakkhio tumhe āsueṇa* [*asitena yūyaṃ saṃrakṣitaḥ vṛkṣaḥ āśugena*] with black arrows you have saved the tree. With these [nouns], the termination of the instrumental plural is *ehiṃ*, as in *asiehiṃ jeṇa viiṇṇa maccu isuehi* [*asitaiḥ yena vikīrṇaḥ mṛtyur iṣubhiḥ*] by whom death has been scattered with black arrows.

Note : See Pu. XVII. 47, 48 ; Mk. XVII. 24, 25.

17. The syllable *e* is also used in the feminine as the termination of the locative singular as in *ṇaïe* [*nadyām*] *vahūe* [*vadhvām*]. In the vocative, the termination is *he* as in *vaṇihe* [*vaṇij*], *vahuhe* [*vadhu*]. In this dialect it is explained that the final vowel of *a* bases in *ī* and *ū*, is also shortened in the locative

plural. In other respects these nouns are declined as explained above.

Notes : See Pu. XVII. 49 ; Mk. XVII. 26, 27, 9.

18. In all three genders the syllable *ho* may be added in the nominative plural [instead of the *he*, *i* and *u* prescribed in verse 10 and 11] as in *vaṇaho* [*vanāni*], *ṇaiho* [*nadyaḥ*] and *gandhavvaho* [*gandharvāḥ*]. In this dialect we also have forms such as *rukkha* and the like. The pronouns *kim*, *yad* and *tad* form their nominative, accusative and locative as in Mahārāṣṭrī.

Notes : See Pu. XVII. 52, Mk. XVII. 28, 30.

19. The following [masculine] forms are accordingly used [for *kim*]······nom sg, *ko*, nom. pl. *ke*, acc. sg. *kaṃ*, acc. pl. *ke*, loc. sg. *kaīṃ*, loc. pl. *kesu*. Similarly for *yad* and *tad*. They teach that the same forms are employed for the feminine and the neuter. In this dialect [the termination of] the genitive singular is *su*, with the vowel of the base lengthened. Its form is therefore *kāsu*, Another form is *kasu*, and another opinion gives *kassu*. So also the feminine and neuter. Similar are the forms of *yad* and *tad*. Furthermore they explain *jadrum* and *tadruṃ* as optional forms of the accusative singular.

Notes : See Pu. XVII. 54, 55. Mk. XVII. 30, 31. See notes on 20 below.

20. In this dialect *jadru* and *tadru* may respectively be the corresponding locative singular and genitive singular of these two words. The nominative and accusative singular of *idam* is *imu*, but this is not used in the feminine, The same two cases of *adas* are *amu*, and they teach that the same word is used as the declensional base, to which the case terminations are added. It is the opinion of the learned that the declensional base of *etad* in all three genders, is *eha*-.

Notes : See Pu. XVII. 56, 57, 60 ; Mk. XVII. 34, 36, 37, 38 ; forms like *jadru* and *tadru* are possibly misreading respectively for *jahu* and *tahu*.

21. For the nominative and accusative singular [of *etad*], they describe the entire set of forms as *eho*, *ehu*, *eha* and *ehe* ; and *ehe* is also used in the locative singular. The nominatives

singular of *yad* and *tad* are respectively *ye* and *se*. In addition to the forms given above, [the nomination singular] of *etad* is also *e*.

Notes : See Pu. XVII. 61, 62 ; Mk. XVII. 39, 40.

22. The nominative singualr of *yusmad* is *tūhaṃ* and the nominative and accusative plural is *tumbhaīṃ*. The instrumental and accusative and locative singular all take the form *paīṃ*. The instrumental plural is *tumhahiṃ*, There are considered to be three forms of the ablative and genitive singular, viz. *tumha*, *tumhe*, *tuha* and in addition to these we sometimes find *tumbha*.

Notes : See Pu. XVII. 63, 64 ; Mk. XVII. 41, 42, 43, 44 and 45, 46.

23. The nominative singular of *asmad* is said to be *hamu*, and the nominative and accusative plural is *amhaīṃ*. Its instrumental, accusative and locative singular is *maīṃ*. Three forms are recorded for the instrumental plural, viz. *amhahiṃ*, *amhehi* and *amhe*. The ablative and genitive singular are described as *maha*, *majjha* or *majjhu* in the genitive singular [in addition to these three] we also have *amha*. In the genitive plural we optionally have *ṇo*. In the ablative plural we optionally have *amha* and in the locative plural we have *ahmāsu* or *ahmasu*.

Notes : See Pu. XVII. 65, 66, 67 ; Mk. XVII. 48, 49, 51, 52, 53, 54, 55.

24. In this dialect there are at will peculiar elisions of vowels in the union of bases with suffixes. As examples of this, I now proceed to give a few specimens.

Note : See Pu. XVII. 68 : Mk. XVII. 56.

25. If there is an elision [of the final vowel of the base] we have *rukkha* or *rukkhau* or *rukkho* [*vṛkṣaḥ*]. When we have the addition of a vowel we have a [sentence such as *hoijjai* (for *hojjai*) *kkhu sugho deivvaho devvaho* [*bhavet khalu sukhaḥ daivāt*]. Or there may be interchange of forms, as in *bālau* or *bālāu* etc. for *bālāo* [*bālāḥ* see v. 11]. Such are peculiarities of vowels as described by the learned.

Notes : See Mk. XVII. 56.

26. The Ātmanepada voice of verbs is not used. The termination of the third person singular and of the first person plural are *di* and *huṃ* respectively as in *so hasedi hasahuṃ ṇa amhaïṃ* [*sa hasati, hasāmo na vayam*]. The first and second persons singular are the same as the original [Sanskrit].

Notes : See Pu. XVII. 70, 71 ; Mk. XVII, 57, 58.

27. The first person plural has [the termination *ma*] as in *pellijjama hatthi kaṇhem* [*pātayāmaḥ hastiḥ kṛṣṇena*]. The termination of the first person plural is *mha*, and *a* in root will be *e*. as in *dhaṇāiṃ demha* [*dhanāni dadmaḥ*] I shall give wealth. The termination of the second person singular is also optionlly *hi* as in *dehi dhaṇāiṃ tāsu* [*dadāsi dhanāni tasmai*]. The termination of the second person plural is *hu* as in *tumhe tulahu ppaāsu* [*yūyam tvarayata prayāsam*].

Note : The reconstruction of this stanza is mostly conjectural.

28. The suffix of the future is *ihi* is *īsa* as in *bālau ehu hasihii, ehu hasīsaï Kaṇha* [*bālaka eṣa hasiṣyati, eṣa hasiṣyati Kṛṣṇaḥ*]. Sometimes we also have such a form as *hossaï* [*bhaviṣyati*] and for the root *kṛ* in the first person plural, the base of the future is *kā* [so that we get *kāhima*].

Notes : See Pu. XVII. 73, 74, 75 ; Mk. XVII. 59. 60, 61.

29-30. The following are the *dhātvādeśas* [in Apabhraṃśa] : *sthā=thakka, ṭhā* ; *pra-viś=païsara* ; *ā-śliṣ=āruṇḍa* (*āruṇṇa* ?) ; *dṛś=dekkhā, passa* ; *darśaya=dākkha, darasa* ; *tim=timma* ; *sthāpaya=ṭhāva, ṭhavva* ; *vraj=vañca* ; *grah=guṇha* ; *muc=mukka, mua, mulla* ; *vad=volla* ; *kṛ=kara* ; *ānaya=āṇāva* ; *ācakṣ=akkha*.

The present participle is used [as a finite verb] in all three tenses present, past and future.

Notes : See Pu. XVII. 77, 78. 79, 80, 81, 84 ; Mk. XVII. 67, 71, 72, 64, 65, 75, 76, 70. Mk's text on 71. and 64 seems to be based on corrupt sources. See also Pu. XVII. 76, 82, 85, 86, 87, 88 ; Mk. XVII. 68, 74, 63, 64, 77.

31. The following Apabhraṃśa words occur in the meanings respectively set before them : *tvām* = *tomme* ; *teṣām* = *tāṇṇa* ; *adhunā* = *muehi* (?) ; *amībhiḥ* = *ehiṃ* ; *dvi* = *dui* ; *tri* = *tiṇṇi* ; *catur* = *cāri*. The intelligent can find examples of these in the poems of the old poet.

Notes : *Tiṇṇi* and *cāri* gives rise respectively to NIA. *tin* (*tīn*), and *cār*.

Here ends the Posy on Nāgara Apabhraṃśa.

III. ii. Vracada Apabramsa

1. We now proceed to describe the Apabhraṃśa Bhāṣā called 'Vrācaḍa' which is current in the Sindhu country. Its basis is recorded as being nothing but Nāgara, especially when no definite rule is laid down for it.

Notes : See Pu. XVIII. 1 ; Mk. XVIII. 1. The etymology of the word *vrācaḍa* is not known. It is possibiy a pseudo-Skt. form of *vācaḍa* (= *vaccaḍa* = **vrātyaka*, the despised Vrātya). Grammarians usually connect this with Sindh (Sindhu).

2. Only the palatal *ś* may be used in place of *s* and *ṣ*. In this dialect an original *r* or *ṛ* is preserved except in the word *bhṛtya* and others. When the letters *c* [including *ch*] and *j* [including *jh* ?] are doubled, the semi-vowel *y* is prefixed as in *giriśa-bhiycchu lahia rayjje* [*giriśa-bhṛtyo labdhvā rājyam*], the servant of Śiva (Giriśa) having got the kingdom.

Notes : See Pu. XVIII. 2, 3, 4 ; Mk. XVIII 3, 4, 2.

3. There can be no elision of [medial] *d* or [substitution of *h*] for [medial] *dh*, the initial *t* and *ḍ* becomes respectively] *ṭ* and *ḍ*. In this dialect, the word *sojji* is used as the equivalent of the Skt. *saiva*, and as regards *khaḍgaḥ* it becomes *khaṇḍu*.

Notes : See Pu. XVIII. 6, 7 ; Mk. XVIII. 5, 6, 7, *khaṇḍu* is connected with Mod. Beng. খাঁড়া.

4. The following are the *dhātvādeśas* [in Vrācaḍa Ap.] *bhū bho*, but *bhū* with *kta* (past participle) or after *pra* etc., *brū*

bro ; *vṛṣ varha*. Other roots are provided for by Sanskrit and by the Śauraseni and Mahārāṣṭrī Bhāṣās.

Notes : See Pu. XVIII. 8, 9, 10, 12, Mk. XVIII. 8, 10, 9, 11.

5. Upanāgara [Ap.] is a speech intermediate between these two dialects (Ś. and M.).

Now about Ṭākki and Saindhava Apabhraṃśas which exist (lit. rule) characterised by the peculiarities of the people Pañcāla (i.e. Śauraseni).

Notes : See Pu. XVIII, 14, 15 ; Mk. XVIII. 13. The second hem. is omitted in Grierson's ms.

6. If the Ṭākkī Vibhāṣā formerly described, (III. xii. 27 ff.) is mixed up with the three kinds of Apabhraṃśa-Nāgara and so on-, it is called Ṭākka Apabhraṃśa, and is spoken in the Ṭakka country where examples of it are to be sought for.

Notes : See Pu. XVIII. 16 ; Mk. in his comm. on XVIII. 12, quotes to difine other Apabhraṃśas the following :—

तु-बहुला मालवी । वाडी-बहुला पाञ्चाली । उल्लप्राया वैदर्भी । संबोधनाढ्या लाटी । ईकारोकार-बहुला औद्री । सवीप्सा कैकेयी । समासाढ्या गौडी । डकारबहुला कौन्तली । एकारिणी च पाण्ड्या । युक्ताढ्या सैंहली । हिंयुक्ता कालिङ्गी । प्राच्या तद्देशीय-भाषाढ्या । भट्टादि-बहुला आभीरी । वर्णविपर्ययात् कार्णाटी । मध्यदेशीया तद्देशीयाढ्या । संस्कृत ढ्या-च गौर्जरी । च-कारात् पूर्वोक्त-टक्क-भाषाग्रहणम् । रलहभ्यां व्यत्ययेन द्राविडी । ढकार-बहुला वैतालिकी । एओ-बहुलो काञ्ची.

7. Just as writers have in the first place told of the various kinds of Apabhraṃśa—Nāgara, Vrācaḍa, and so on—as described herein, so if we class them according to special characteristics, there are twenty others, viz, Pāñcālikā and so on.

8. It has been said in this regard that Pāñcālikā is distinguished by the frequency with which it uses the terminations *ī* and *ḍī*. In Māgadhī (Mālavī ?) the word *tu* is frequently used.

Vaidarbhī is full of the pleonastic terminations *alla* (*ulla* ?). Lāṭī is remarkable for the number of interjections of address.

Notes : See Pu. XVIII. 18, 19. Possibly RT.'s text requires here emendation. Māgadhī here is possibly a wrong reading for Mālavī. See notes on 6 above.

9. Auḍrī is described as noteworthy for the predominance of *ī* and *o* (*ū* ?). In Kaikeyī words are commonly repeated to express continuation, distribution etc. Gauḍī is rich in compound words. Kauntalī, forsooth, abounds in the pleonastic suffix *ḍa*.

Notes : See Pu. XVIII. 20, 21, 22. See notes on 6 above.

10. Pāṇḍyā has been described as full of the letter *e*. Saippal (Saiṃhalī ?) is rich in compound consonants. Kāliṅgi is replete with the syllable *hiṃ*. But Prācyā is dependent on the words *so* and *vaṭṭa* (i. e. uses them profusely).

Note : See notes on 6 above. Grierson's reading *soraṭṭa* is evidently wrong. *Vaṭṭa* here is probably (root) of the forerunners of modern Eastern dialects like Bhojpuria and Avadhi, which have forms like *bāṭoṃ, bāṭeṃ bāṭa, bāṭas* etc. all going back to *vaṭṭa*.

11. Ābhīrikā commonly uses titles of respect, such us *bhaṭṭaka* and so forth. Kārṇāṭī is distinguished by the change of of the letter *r* [for *l*] [or by the metathesis of *r*]. But Madhyadeśya employs only the *deśya* word. Gaurjarī is full of Sanskrit words.

Note : See notes on 6 above.

12. Drāviḍi is distinguished by the change of *l* [for *r*] [or by metathesis of *l*]. Pāścātyā is distinguished by the mutual interchange of *r* and *l*. Vaitālikī is full of the letter *t*. But Kāñci is described as having irregularly the letters *e* and *o*.

Note : See notes on 6 above.

13. There is also another system of classifying the various kinds of Apabhraṃsa, viz. according to its use of the *deśya* words of each particular country in which it is spoken. This is not shown in detail in the present work, as it is very difficult to determine the division according to this classification.

Here ends the Posy on Vrācaḍa Apabhraṃśa in the Instruction of Prakrit.

III. iii. Paisacika

1. The Paiśācika falls into two groups viz. *Śuddha Paiśācika* or 'Pure Paiśācika' and *Saṃkīrṇa Paiśācika*, or Mixed Paiśācika. Of these the first group of seven is 'Pure' and the remain group of four is 'Mixed.'

Notes: See Vr. X. 1; Pu. XIX. 1. Vr. does not expressly mention in his sūtras which kind of Pś. it is; but it seems that he describes only the general characteristics of all the dialects known under the name. According to Bhāmaha (comm. on Vr. X. 2 and 11) Ś. is the basis of Pś.

2. Kaikeya Paiśācika is now described. The modifications observed in its established form are based on Sanskrit and Śauraseni. In it, in all cases the first and second consonants of the groups [of stops] (i.e. surds) are to be substituted, respectively, for the third and fourth (i.e. sonants).

Notes: See Vr. X. 2; Pu. XIX, 3, 4. Mk. XIX. 2.

3. A dental *s* is substituted for *ś* and *ṣ*. A dental *n* is substituted for the *ṇ* of the cerebral class. In the word of *bhāryā* group, *ria* is substituted for *rya*, and *sana* is substituted for *sna* of *snāna* etc.

Notes: See Vr. X. 5, 8, 7: Pu. XIX. 8, 12; Mk. XIX. 3, 4, 5, 7.

4. In *ratna* etc., the conjunct consonant is separated into its component parts. The word *gṛhaṃ* becomes *kihaṃ* and *iva* when it means 'like that' becomes *piva*. Moreover, in the word *kaṣṭa*, *saṭa* is substituted for *ṣṭa* and *pṛthumi* is irregularly used for *pṛthivī*.

Notes: See Vr. X. 4, 6; Pu. XIX, 9, 16, 19, 14; Mk. XIX 7, 8, 16, 10. Correctness of the reading *pṛthunī* has been rightly doubted by Grierson. Pu.'s reading *prathumī* should be emended to *pṛthumi*; cf. Mod. Beng: (dialectal) *pirthimi* (= *pṛthivī*).

5. The word *hṛdayaṃ* becomes *hitapakaṃ*, again *pṛthumaṃ* is required in the place of *prathamaṃ*. For *vismayaḥ* and *sūkṣmam* we have respectively *pisumao* and *sukhamaṃ*, *Kupaci*

is used in the meaning of the word *kvacit* and the word *pakṣma* becomes *pakhamaṃ*.

Notes: See Vr. X. 14; Pu. XIX. 18, 15, 11, 20; Mk. XIX. 11, 15, 14. 13, 9, 12. The readings *pṛthumaṃ* though doubted by Grierson, has been corroborated by Pu.

6. The word *kāryam* becomes *kaccaṃ*. The suffix *tvā* of the gerund becomes *tuṇam* The double letter *ññ* is substituted for *ṇya*, for *jña* or for *nya*. In the instrumental, ablative, genitive and locative singular of the word *rājan* and *rāci* is employed. In this word there is also another (set of forms as in) *raññā* as well as *rācinā*.

Notes: See Vr. X. 11, 13, 9, 12; Pu. XIX, 21, 10, 22; Mk XIX. 6, 17, 18, 19.

7. In the Paiśācika which is [called] 'Śaurasena' *ś* the first of the three sibilants, is substituted for *ṣ* and *s*. The letter *l* alone is under all circumstances substituted for *r*, and *ška* is substituted for *kṣa* in words such as *kaukṣeyaka* and *rākṣasa*.

Notes: See Pu. XIX. 1, 3, 2, 5; Mk. XX. 1, 2, 3.

8. According to the opinion of the learned *adhunā* becomes *ahuṇi*. When *tip*, the termination of the third person singular follows, *pia* is substituted for *pibati* [so that we get *piati*, not *pipati* for *pibati* he drinks]. *Kaḍa*, and *maḍa* are substituted for *kṛta* and *mṛta* respectively and men pronounce *gala* as *gaḍa*.

Notes: See Pu. XX. 12, 10, 11; Mk. XX. 12, 5.

9. It is considered that [the changes relating to] *bhāriā* and *ryā* are as before. But in the word *atthi* (*asti*) the *tth* remains unchanged, [and does not become *śṭha* as in Māgadhī]. In the conjugation of the root *sthā*, *ṇtha* is substituted for *ṭṭha* (in Śaurasenī *ciṭṭhadi*), as in *ściṇṭhadi*, while *sthitam* becomes *ṭhiaṃ*.

Notes: Cf. Pu. XX. 9. See Mk. XX.

10. In the case of abuse or the like, the termination of (the nominative) of a noun whose base is *a* is *ī*, as in *śiālī* (*śṛgālaḥ*), a brother-in-law). Elsewhere, such nominatives end

in *ī*, as in *pale manuśśe* (for *paraḥ manuṣyaḥ*). Also the accusative singular may optionally end in *ī*, as in *gāme*, or as in Kaikeya Paiśācika, *gāmaṃ* (for *grāmaṃ*).

Notes : See Pu. XX. 13, 14, 15 ; Mk. XX. 10, 12.

11. Those who are skilled in this matter say that Pāñcāla Paiśācika is distinguished by the inversion of *r* and *l*. In Gauḍa Paiśācika either *r* or *l* may be used for *r* or for *l*.

Notes : See Pu. XX. 19 ; Mk. XX. 14. Grierson seems to misunderstand *paryayatva* which means here inversion. See Pu. XX. 19.

12. When the language originates [in the country] of the Māgadhas, it is regarded as the Paiśācika called Māgadha. In the next place Paiśācika called Vrācaḍa in which there is an admixture of Sanskrit words.

13. Another authority has recognized a Paiśācika, owing to a differentiation in regard to the letter *śa*. That, forsooth, is a *sūkṣmabheda*, for it has but a minute point of difference, and there does not appear to be any possibility of differentiation, any more than of differentiating between the sweetness of molasses and of sugar.

14. Saṃkīrṇa Paiśācika is in the first place divided into two kinds, viz, *śuddha* or pure and *aśuddha* or impure. Moreover, poets describe the *śuddha* variety, as being of two kinds ; viz. *Bhāṣā-śuddha* or that in which the language is pure, and *Pada-śuddha* in which the different quarters of a verse are each pure.

Notes : For a classification of literary Prakrits (bhāṣā) see Sarasvatīkaṇṭhābharaṇa II. 17 and Ratneśvara's comm. thereon. Ref. Grierson. AMSJV. vol. III. p. 12. pp. 138ff.

15. *Pādaśuddha-saṃkīrṇa Paiśācika* is described to be of two kinds. Moreover, one of these is considered to be *Ardhaśuddha* or half and half pure, while the other is declared to be *Catuṣpāda-viśuddha* or having each of the four quarters of a verse [independently] pure. This division is now explained as follows :

16. *Ardhaśuddha* is when one half [of a verse] is in one language and the other half is in another language. *Catuṣpāda-śuddha* is when the four-quarters of a verse are in four different languages.

17. When languages enter into a verse [mixed together] like sesame and rice, uttered in varied ways, that is called *Aśuddha-saṃkīrṇa Paiśācika*, as in the following verse of my own composition :

18. *Kamalākāma-saṃlola-kāmakalākulakomalālikāḥ /*
Kalikāla-kāla-kalilaṃ muñcatāmu moha-kallolaṃ //

(Tr. O you, who longest for the love of Lakṣmī and whose hairs are out of order due to love-sport, leave you the turmoil of delusion caused by the black confusion of the Kali Age).

The above is Sanskrit polluted by Pāñcāla Paiśācika. There are altogether fifty-five languages.

The following is an example of the blending of mixed Śaurāsenī and Sanskrit. It is taken from the Mālatīmādhava (VI. 10).

19. *Sarale sāhasa-rāgaṃ parihara rambhoru muñca saṃrambhaṃ /*
Virasaṃ virahāyāsaṃ soḍhuṃ tava cittam asahaṃ me //

(Tr. O simple maid of beautiful feature, give up this desperate attempt ; [for know thee that] my heart is unable to look indifferently to this thy galling pangs of separation).

Notes : The couplet taken from Mālatīmādhava, occurs in Act VI. 10. (ref. Grierson). Grierson's reading *Haraśaṃkara* is due to a *lacuna* in the ms.

20. *Bhāveṇa virahasihiṇo maṇīsu saaṇe phuḍia-paḍiesu /*
Kaṇṭhe kevalasūtraṃ virahiṇyāḥ kālapāśa iva //

(Tr. The jewels [in her necklace] having burst asunder due to the heat of the fire of separation, and having dropped

in the bed, the string [holding them together] has become, as it were, the noose of Death in the neck of the seperated lady).

Note : This couplet seems to have been restored to its original form with be help of the new ms,

Or, again, another verse by an author not named.

21. *Jayati janātābhivāñchita-phalapradaḥ kalpā-pādapo giriśaḥ /*
Jaāi maḍam āruhantī giritaṇaā paṇaāikappalaā //

[Tr. Victory to Giriśa (Śiva) who is a wishing-tree giving desired fruits to the multitude of men. Victory to Pārvatī, the daughter of the Himālaya, who ascends upon the dead (Śiva), but who is a wishing tree to him who bends low before her].

Notes : The first half of the couplet is taken from the *Sarasvatī-kaṇṭhābharaṇa*, II. 9 (Ref. Grierson).

So, as we see from the above examples, it is to be understood that all other languages may be similarly mixed together.

Here ends the third Posy (*wrongly* Branch) consisting of fifteen (?) flowers in [the third branch of] the Wishing tree of Prakrit.

Here is completed by Śrī-Rāma Tarkavāgīśa, Bhaṭṭācārya the fruitful Wishing-tree [of Prakrit], having three branches carrying three hundred and fiftyseven [flowers].

APPENDIX I.

पुरुषोत्तमकृतं

प्राकृतानुशासनम्

[*The ms. begins from the middle of the Chapter III. It has been emended in several places which have been marked with asterisks. For the original readings and other informations see the Notes after each Chapter*]

[र्दस्य डः] सम्मर्दादौ ॥१॥

त्य-थ्ययोश् चछौ ॥२॥

*द्यस्य जोऽपदादौ ॥३॥

ध्य-ह्ययोर् झः ॥४॥

*र्ध-ग्धयोर् बहुलं ढः ॥५॥

ष्क-स्क-क्षां खः ॥६॥

*अक्ष्यादिषु च्छः ॥७॥

क्षण-वृक्ष-वक्षसां वा ॥८॥

प्रक्षरितादौ झः ॥९॥

ष्मस्य म्हः ॥१०॥

श्न-ष्ण-स्न-क्ष्ण-ह्नानां ण्हः ॥११॥

ष्पस्पयोः फः ॥१२॥

बाष्पेऽश्रुणि ष्पस्यः हः ॥१३॥

*श्च-त्स-प्सां च्छः ॥१४॥

न्मस्य मः ॥१५॥

म्नस्य णः ॥१६॥

क्मस्य पः ॥१७॥

आत्मनि त्मस्य वा ॥१८॥

शेषादेशयोर् द्वित्वम् अनादौ ॥१९॥

वर्गाणां द्वितीय-चतुर्थयोः शेषादेशयोर्-
ऊर्ध्वं प्रथमतृतीयौ ॥२०॥

नीड-स्रोत-प्रेमर्जु-यौवन-तैल-त्रैलोक्यादेर्
द्वित्वम् अनादौ यथादृष्टि ॥२१॥

सेवादिषु वा ॥२२॥

समासे च वा द्वित्वम् ॥२३॥

वक्रादिष्वनुस्वारः ॥२४॥

मांसादिषु बिन्दुलुग् वा ॥२५॥

संस्कृत-संस्कारादौ नित्यम् ॥२६॥

क्लिष्ट-म्लिष्ट-श्लिष्ट-क्रिया-रत्नशार्ङ्गादेर् युक्तस्य
विश्लेषः परस्वरवत्ता च पूर्वस्य ॥२७॥

श्री-ह्री-ही-क्लान्त-क्लेश-म्लानादा-
विदन्तता ॥२८॥

*र्ह-र्ययोश्च ॥२९॥

क्ष्मा-श्लाघादेर् अदन्तता ॥३०॥

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उ पद्म-तन्व्यादिषु ॥३२॥

पुरुषोत्तमस्य प्राकृतानुशासने तृतीयोऽध्यायः ॥

Notes: (3) Vr. lacks [such a rule]. (4) ms. ध्यचयोर्भः. Emendations except where mentioned otherwise, have been adopted from Nitti's text. (5) ms. र्धश्रयोर्बहुलम्. (6) The same as Vr. III. 29, (7) ms. अचादिषु. The same as Vr. III. 30. (9) Vr. lacks. (14) ms. श्चस्त्प्साम्. The same as Vr. III. 40. (19) The same as Vr. III. 50. (27) ms. °शारङ्गादि° for °शार्ङ्गादि° (29) ms. हर्ययोश्च.

[चतुर्थोऽध्यायः—सन्ध्यादिविधिः]

सन्ध्याद्-अचाम् अज्लोपो विशेषश्च बहुलम् ॥१
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बिन्दुलोपश् चाऽत्र वा ॥६॥
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दिशः सा ॥१६॥
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स्त्रियाम् उष्मेमनिचौ ॥२०॥
पृष्ठाक्षि-प्रश्न-सन्धयोर् वा ॥२१॥
अवापयोर् उपसर्गयोर् ओत्वं वा ॥२२॥
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ल्यपश् चेअ ॥२५॥
क्तवतोस् तवन्तः ॥२६॥
शीलार्थे तृण इरः ॥२७॥
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आल-इल्ल-उल्ल-आलु-वन्त-इत्ता-मतुपो
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आल्वन्ताद् इणि च स्त्रियाम् ॥३०॥
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स्वार्थे को वा ॥३२॥
भस्मादयः शब्दान्तरैः ॥३३॥
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थेरादयो देश्याः ॥३६॥
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पुरुषोत्तमस्य प्राकृतानुशासने सन्ध्यादिविधिश् चतुर्थोऽध्यायः ॥

Notes: (3-4) Vr. lacks. (6-9) Vr. lacks: (10) Vr. lacks, (11) Vr. lacks, It means that the samāsas forbidden under Pāṇini, II. 2. 82ff. may be allowed in Pkt. (18) ms. ०नसन्ताः for ०नसान्ताः. (19) Vr. lacks. (20) Vr. lacks. (21) ms. प्रष्टाच्चि प्रश्नसलयो. (24) ms. तुसुंनम् for तुमुन्. Vr. lacks. (27) ms. त्रण for त्रन. (30-32) Vr. lacks. (33) ms. भस्मा० for भश्मा०, Vr. lacks. (35-37) Vr. lacks.

[पञ्चमोऽध्यायः—सुब्-विधिः]

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*ङसेर् द्दौ (आ) च ॥१३॥
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ङि-सुपोर् एत् ॥१५॥
इद्-उद्भ्याम् सु-जसोर् लुग्
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ओ-वोर् अत्वं च इ-दुतोः ॥१८॥
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टा णा ॥२०॥
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*पितृ-जामातृ-भ्रातॄणाम् अरः ॥२५॥
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पथः पहो ॥३०॥
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रण्णो राइणो च ङसन्तस्य ॥३५॥
क्लीबे स्वमोर् बिन्दुः ॥३६॥
जस्-शसोर् इं-च दीर्घश्चात्र॥३७॥
स्त्रियां ह्रस्वोऽमि ॥३८॥
जस्-शसोर् ओद्-उतौ ॥३९॥
जसो लोपश् च ॥४०॥
टा-ङि-ङसाम् एद्-इतौ ॥४१॥
अद्-आतौ च ॥४२॥
*इद्-उतोर् दीर्घः सुपि लुकि च ॥४३॥
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राज्ञो बिन्दुर् वा ॥४६॥
स्त्रियां ह्रस्वः ॥४७॥
आत एत् ॥४८॥
सर्वनाम्नो जसो डे ॥४९॥
ङसेस् तो दोऽनिदमादेः ॥५०॥
*ङेः स्सिं-म्मि-त्थाः ॥५१॥
किं-यत्-तद्-इदम्-एतद्भ्यो
डिणा वा टः ॥५२॥
ङेसिम् आमः ॥५३॥
इदम एसिं वामा सह ॥५४॥
किं यत्-तदा ङेर् हिं च ॥५५॥
इआ आहे काले च दार्थे ॥५६॥
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किमः कः सुपि ॥५८॥
तदः पुंसि सो स्त्रियां सा ॥५९॥

*ङसि-ङसामन्तस्य तो-से-सिं च पुंक्लीवयोः ॥६०॥

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ङसः स्सा स्से ह्रस्वश्च ॥६३॥

इदम इमः ॥६४॥

स्सिं स्सयोर् अत्वं च ॥६५॥

न ङेः त्थः ॥६६॥

*क्लीवे स्वमोर् इदम्-इणम्-इणमो च ॥६७॥

इमि इमा च स्त्रियाम् ॥६८॥

एतद एदा ॥६९॥

ङसेस्-तो दलोपश्च ॥७०॥

त्थे च ॥७१॥

एतदः सुना सह पुंसि ॥७२॥

युष्मदः तं तुमं च सुना ॥७३॥

तुब्भे तुम्हे च जसा ॥७४॥

*अस्मदोंऽस्यहं अहअंमि हंमि च चतुष्कं सुना ॥७५॥

द्वेः सुपि दो ॥७६॥

*त्रेस् तिः ॥७७॥

चतुरश् चउः ॥७८॥

द्वेर् दो-दुवे-दोण्णि-वेण्णि जस्-शस्भ्याम् ॥७९॥

त्रेस्-तिण्णिः ॥८०॥

चतुरश्-चत्तारो चत्तारि ॥८१॥

*तेषां दोण्णं तिण्णं चउण्णम् आमा ॥८२॥

पञ्चादेर् लुग् जस्-शसोः ॥८३॥

भिसि-सुपोऽ स्त्रियाम् ॥८४॥

षट्-शब्दस्य सुवि छश्च आदेशः ॥८५॥

भ्यसि च्छा ॥८६॥

स्त्रियां भिसि सुपोश्च ॥८७॥

पुरुषोत्तमस्य प्राकृतानुशासने सुब्-विषयः पञ्चमोऽध्यायः ।

Notes: (9) ms. जश् शसोरिश्च लघुवत् Nitti's emendation भिसो हिं भ्यस्शसोर् एच seems to be unnecessary. The sūtra probably relates to the nom. and acc. plural termination -ईं in the neuter gender. (13) ms. ङसेहं च (25) ms. ०जमाह० (26) ms. पिवाटेरश्च मोरा. (28-30) Vr. lacks. (31) The sense of this sūtra is that the final -*n* of the words enumerated may be optionally dropped. Hence we may have forms like *Bamhaṇo*, *muddhaṇo* as well as *Bamhassa*, *muddhassa*. (40) Vr. lacks. (42) The sūtra probably was originally as follows नातोऽदातौ च. See Vr. V. 23. (43) ms. सुपि लुक च for सुपि लुकि च. The sūtra means that the final vowels of words ending in *i* and *u* wil be lengthened when the terminations meet *lopa*. (51) ms. रिंम्मित्थः for सिंम्मित्थाः, (59) ms. पुंसोस्त्रियाम् for पुंसि सो स्त्रियाम्. (60) ms. तोस्येसिञ् for तोसेसिञ् (65) ms. स्सिसयोर् for स्सिंस्सयोर्. (67) ms. सिणम् इणमो for इण इणमो. (75) ms. अस्मदोऽप्यहम् अहअंमि, (77) ms, वस्तिः. (82) ms. चउणं मामा for चउणं आमा.

[षष्ठोऽध्यायः—तिङ्विधिः]

धातूनाम् उभयपदित्वं हलन्तानां
घाऽदन्तता ॥१॥
त-तिपोर् इत् ॥२॥
न्ति झि-झयोः ॥३॥
*सिप्-थासोः सिः ॥४॥
*त्थ-ध्वमोः त्था-ह्वौ ॥५॥
एकाचः ह्वो इत्येके ॥६॥
इण्-मिपोर् मिः ॥७॥
मस्-महिङोर् मो-मु-माः ॥८॥
*त-झ-थासेटा ए-न्ते-से घाऽदन्ताल् लोपे ॥९॥
एत्वम् इ-न्ति-सि-हेषु विभाषा ॥१०॥
आत्वं मौ ॥११॥
आत्वम् इत्वं च मो-मु-मेषु ॥१२॥
धातोर् भविष्यति हिः ॥१३॥
*स्सश्च शाकल्यस्य ॥१४॥
हा स्सा चोत्तमे ॥१५॥
मिना स्सं च ॥१६॥
त्था च मो-मु-मैः ॥१७॥
*श्रू-वचि-गमि-रुदि-दृशि-मुचि-
भुजि-भिदां ॥१८॥
मिना सोच्छम् आद्यश्च ॥१९॥
*दा-कृञोर् दाहं काहं च ॥२०॥
अत एत्वम् इत्वं च ॥२१॥
विध्यादाव् एकस्मिन् दु-सु-मु ॥२२॥
न्तु-ह-मो बहुषु ॥२३॥
लुक् च सोर् अदन्तात् ॥२४॥
हिर् एकाचः ॥२५॥
प्रथम-मध्यमयोर् अदन्तस्य एत्वं वा ॥२६॥
आदेताव् उत्तमे ॥२७॥
वर्त्तमान भविष्यद्-विध्यादिषु बहुलम्
एकारस् त-तिपोर् ज्ज-ज्जा ॥२८॥
एद् अतः ॥२९॥
भूते त-तिपोर् ईअः ॥३०॥
आस्यहेसिर् आसीदर्थे ॥३१॥
लङः शतृवत् ॥३२॥
यक इअ-ज्जौ ॥३३॥
इअ-इज्जयोर् आत्वं मो-मु-मेषु ॥३४॥
मौ वा ॥३५॥
*न्त-मानौ शतृ-शानचौ ॥३६॥
ई च स्त्रियाम् ॥३७॥ *एत्वं वाऽन्ते ॥३८॥
णिच आवावे ॥३९॥
अदन्ताद् एच् चादिवृद्धिश्च बहुलम् ॥४०॥
क्त-यकोर् आवि ॥४१॥
णि-लुक् चादेः परतो वृद्धिश्च ॥४२॥
निष्ठायाम् अदन्तस्येत् ॥४३॥
एतच्च क्त्वा-तुं-तव्येषु ॥४४॥

पुरुषोत्तमस्य प्राकृतानुशासने महाराष्ट्र्यां तिङ्विधिः षष्ठोऽध्यायः ।

Notes: (4) ms. सिप्थसोः. (5) ms. घोह्वौ for थाह्वौ. (9) ms. not clear for ०तादह्लोपे.(Nitti) and our ०ताल्लोपे. (14) ms. शाकल्येस (स not clear) (18) ms. वति for वचि, and भियां for भिदां. (20) ms. दाह for दाहं. (24) ms. लुक च × × × × तात्. (21) ms. om. ०ध्यादि० in विध्यादिषु. (29) This sūtra probably means that the roots ending in *a* change this vowel to *e* before the terminations mentioned in 28 above. (35) Tr. One may optionally have *a* before *mi*. See Nitti. (36) ms. न्तमानन्तौ for न्तमाणौ. (38) ms. एत्वम्.

[सप्तमोऽध्यायः—धात्वादेशः]

भवतेर् हो-हुवौ ॥१॥
ते हूः ॥२॥
अस्तेर् अच्छ ॥३॥
इ-सि-मि-मो-मैः सह अत्थि-सि-म्हि-म्हे-म्हाश्च ॥४॥
कृञः कर-कुणौ ॥५॥
क्त्वा-तुं-तव्य-भूत-भविष्यत्सु का ॥६॥
निष्ठायां कः ॥७॥
*ग्रहेर् गेण्ह-हिण्णौ ॥८॥
क्त्वादौ घेत्तु ॥९॥
*क्त्वा-निष्ठयोर गहिश् च ॥१०॥
वेष्टतेर् वेढः समुद्भ्यां वेलुः॥११॥
दाञो दे विध्यादिवर्तमानयोः ॥१२॥
*चिञश् चिणः उदश् चे च ॥१३॥
*क्रीङः किणः वेः के च ॥१४॥
*लुडो लुणः उत्-पूर्वाल् लूरः ॥१५॥
भियो भा-विहौ ॥१६॥
*दृशेः पेच्छ-पुल-णिअ-णिअच्छ-जोवाः ॥१७॥
ण्यर्थे दंस ॥१८॥
वृषादीनाम् ऋतोऽरिः ॥१९॥
अन्तेऽरः ॥२०॥
रुसादेर् आदिर्दीर्घः ॥२१॥
तिष्ठतेष् ठा-ठाओ ॥२२॥
नयतेर् णे ॥२३॥
लातेर् ले ॥२४॥
एवं ध्यायतेर् झा-झायौ ॥२५॥
श्रृणोत्यादेः सुणादयः ॥२६॥
भाव-कर्मणोः श्रृणोत्यादेर् यका सह सुव्वादयो वा ॥२७॥
*दहेर् डज्झः ॥२८॥
गम्-रम्-भणादेर् अन्त्यद्वित्वम् ॥२९॥
एवं दुह-लिह-वहां दुब्भ-लिब्भ-वब्भाः ॥३०।
क्त्वा-तुं-तव्येषु भुजादेर् भोदादयः ॥३१॥
निष्ठान्ता दिण्णादयः ॥३२॥

पुरुषोत्तमस्य प्राकृतसूत्रे महाराष्ट्री-धातुपरिणामः सप्तमोऽध्यायः समाप्तः ।

Notes : (3) Vr. lacks. (8) ms. हिन्दौ, em. is mine. (10) Vr. lacks. (12) Vr. lacks. (13) ms. चे चः for चे च. (14) ms. वेः क्रे. (15) ms. लुडो ल × × × पूर्वाह्लूरः. (17) ms. ०जिवा for जोवाः. (18) Vr. lacks but cf. IV. 5. (23) Vr. lacks. (24) Vr. lacks. (28) ms. दहेर उज्ञः. The em. is mine. The Nepali scribe seems to have read *u* for *ḍa*, and deaspirated *jjha*. Vr. lacks. (30) Vr. lacks.

[अष्टमोऽध्यायः—निपाताः]

निपाताः ॥१॥
चिअ चेअ अवधारणार्थौ ॥२॥
हु खु खलु-शब्दार्थे ॥३॥
दे जे रे जि वि व पादपूरणे ॥४॥
ण निषेधे ॥५॥ णवर केवलार्थे ॥६॥
*आनन्तर्ये णवरि ॥७॥
पिव-मिव-विव-व-व्वम्-अ-कारा इवार्थे ॥८॥
व-वा विकल्पार्थौ ॥९॥
पुण पुणो उण च पुनरर्थे ॥१०॥
हं हो आमन्त्रणे ॥११॥
शेषं संस्कृतात् ॥१२॥

अष्टमोऽध्यायः ॥ इति पुरुषोत्तम-कृतौ प्राकृतानुशासनसूत्रे महाराष्ट्रीभाषा समाप्ता ॥

Notes : (5) Vr. lacks, but the sūtra is superfluous. (7) ms. आणन्तर्ये: (9) Vr. lacks, but the sūtra is superfluous. (11) Vr. lacks.

[नवमोऽध्यायः—शौरसेनी]

अथ शौरसेनी ॥१॥
संस्कृतानुगमाद् बहुलम् ॥२॥
शेषे महाराष्ट्री ॥३॥
स्वादौ(?) ॥४॥
माङ्कारादाव् इङ्गालादयः ॥५॥
ईदृशादौ ॥६॥
तथा भावकर्मणोः श्रृणोत्यादेर् न सुव्वादयः ॥७॥
*तथा भुजादेस् तं-तव्ययोर्न भोदादयः प्रायः ॥८
*अयुजाम् अनादौ तथपफां दधबभा बहुलम्-
अपताका-व्यापृत-गर्भितेषु ॥९॥
थस्य धः ॥१०॥
पस्य वः ॥११॥
फस्य भः ॥१२॥
भरते तो धः ॥१३॥
द-ध-ब-याः प्रकृत्या ॥१४॥
दधाव् अस्पष्टम् उच्चार्यौ ॥१५॥
अदितौ च यवत् ॥१६॥
ककारः प्रकृत्याऽमदनिकादेः ॥१७॥
*ण्य ज्ञ-न्यानां ण्णो वा ॥१८॥
ज्ञस्य णश्च ॥१९॥
आर्यादौ न र्यस्य ज्जः ॥२०॥
क्षेत्रादिषु क्षस्य खः ॥२१॥
दश-चतुर्दशयोः शस्य हो वा ॥२२॥
न नाम्नि हः ॥२३॥
अश्रुणि वाष्पस्य वप्फ-वाहौ ॥२४॥
*अपूर्वस्याऽवरुवं वा ॥२५॥
इदानीं दाणि पदान्ते .२६॥
इत्थी स्त्रियाः ॥२७॥
एवस्य य्येव ॥२८॥
इवस्य विअः ॥२९॥
आश्चर्यस्याच्छरीअं ॥३०॥
*शत्रुघ्नादिषु सत्तुहादयः ॥३१॥
तावक-मामकादेः ॥३२॥
माम्निचिदादयः ॥३३॥
भागधेयं पुंसि च ॥३४॥
गोणः क्लीबे च ॥३५॥
सन्धिः संस्कृतबहुलम् ॥३६॥
पुनरप्यर्थे पुणवि पुणोवि ॥३७॥
क्त्वा-ल्यपोर् इअः ॥३८॥
कृत्वा-गत्वा कदुअ-गदुओ ॥३९॥
त्व-तलोर् दात्तणौ ॥४०॥
णिच आव-आवे ॥४१॥
*ङसेर् दो दीर्घश्-चात् क्वचित् ॥४२॥
*कारणान्तङसेर् आत् ॥४३॥
हिन्तो भ्यसः ॥४४॥
अदन्ताच् छसो आण आणंच ॥४५॥
*ङेर् एत् ॥४६॥
*इदुदन्ताद् ओ णो च जस्शसोरेक-
दीर्घश्च ॥४७॥
स्त्रियां जश्-शसोर् ओत् ॥४८॥
टा-ङस्-ङिष्व् एत् ॥४९॥
सर्वनाम्नश्च ॥५०॥
किं-यत्-तद्भ्यो ङेर्-हिं-स्सिं-त्थाः ॥५१॥
*पुंसि टा-ङसांछ वृक्षवत् ॥५२॥
पञ्चम्यन्तस्य तद् अस्त्रियां से च ॥५३॥
पदस्य ॥५४॥
इदमः साव् अयं ॥५५॥
अमि णं च ॥५६॥
इमाणम् अमि ॥५७॥
अस्सिम् इमस्सिं च ङौ ॥५८॥
स्त्रियाम् इयं सौ ॥५९॥
क्लीबे स्वमोर् इदं इमं च ॥६०॥
एतद् एदाणं अमि ॥६१॥
युष्मत् स्वमोस् तुमं ॥६२॥
ङौ तइ तए ॥६३॥
अस्मदोऽहं हं सौ ॥६४॥
शेषं तु महाराष्ट्रीलक्षणादित्युक्तमेव ॥६४क॥

इति पुरुषोत्तमकृतौ प्राकृतानुशासने शौरसेन्यां सुबन्तपरिच्छेदः ।

धातोः परस्मैपदं प्रायः ॥६५॥
तिप्-झि-सिप्-थ-मिप्-मसां दि-न्ति-सि-
ध-मि-म्हाः ॥६६॥
हि-हिस्सा भविष्यति ॥६७॥
इकारे अत इद् वा ॥६८॥
स्सस्यात्वं मिपि ॥६९॥
संयोगे मिपो बिन्दुश्च ॥७०॥
विध्यादौ तिप्-झि-सिपां दु-न्तु-सु ॥७१॥
सिपो हिश्च ॥७२॥
लुक् चादन्तात् ॥७३॥
धातोस् तिबादाव् एद् आतौ बहुलम् ॥७४॥
यक इअः ॥७५॥
इअ-इज्जौ च ॥७६॥
अतस् त-व्य-भविष्यत्स्व् इत् ॥७७॥
भवतेर् भो भवौ बहुलम् ॥७८॥
दाञो देः ॥७९॥
भविष्यति दइः ॥८०॥
तुं-तव्ययोर् दा ॥८१॥
क्त्वायां दः ॥८२॥ यकि दीः ॥८३॥
कृञः करः ॥८४॥
तुं-तव्ययोः काः ॥८५॥
तिष्ठतेश्चिट्ठः ॥८६॥
उत्तिष्ठतेरुत्थः ॥८७॥
ग्रहेर्गेण्हः ॥८८॥
यका सह गेज्झ-घेप्पौ वा ॥८९॥
शकेः सक्कसक्कणौ ॥९०॥
एवं ब्रू-वच्योर् वुच्चः ॥९१॥
श्रृणोत्यादेः सुणादयः ॥९२॥
शेषं प्रयोगतः ॥९३॥

इति पुरुषोत्तमकृतौ प्राकृतानुशाशने शौरसेनीसूत्रं समाप्तम् ।

Notes : (4) This sūtra is obscure It seems that this has been misplaced and should go before 42 below. (8) ms. भोटादयः, (9) ms. तयपफवभा० and ०गर्वितेषु. The de-aspiration observed in case of VII. 24 occurs here too in the reading गर्वितेषु (*vice* गर्भितेषु). (18) ञ्ञ should be emended to ञ as suggested by Nitti. (25) The form *avarūvam* gives rise to New Bengali pseudu-Skt. *aparūpa* (31) ms. मत्तुड for मत्तुड. (43) ms. कारणान्तं ङसेरात्. (45) ms. अदन्ताच्छस् शाणहाणच. The em. is mine. Here is undue aspiration in case of षाण भागच. (46) ms. ङेत्तं. (47) ms. कादुदन्ताद् श्रोणो. (52) ms. पुंसि टाङसोंसु.

[दशमोऽध्यायः—प्राच्या]

अथ प्राच्या ॥१॥
भवतः सौ भवं ॥२॥
भवत्या भोदी ॥३॥
दुहितरि धीदा ॥४॥
*हीनसम्बुद्धाव् आत् ॥५॥
इणं वेदमर्थे ॥६॥
*वक्रे वङ्कुडश्च ॥७॥
अवहतोऽप्रकृते ॥८॥
*होत्थमाणो भविष्यति ॥९॥
एवार्थे य्येव-चिअ-चेआः ॥१०॥
आरे सम्बुद्ध्यपेक्षयोः ॥११॥
*अविद अविद निर्वेदे ॥१२॥
*लोकोक्तयो बहुलम् ॥१३॥
शेषे शौरसेनी ॥१४॥

इति पुरुषोत्तमकृतौ प्राकृतानुशासने प्राच्या-नाम-भाषासूत्रं समाप्तम् ।

Notes: (5) ms. हीनसम्बुद्धावरे. (7) ms. वक्रे वङ्कुडश्च. The em. is mine. The scribe has evidently this read the Bengali ड (*ḍ*) as ङ (*ṅ*). (9) ms. होक्खमाणो. The त्थ of the ms. very often is written as ख. (12) ms. अवेद. (13) ms, लोकोक्तयोंबहुलम्.

[एकादशोऽध्यायः—आवन्ती]

अथावन्ती महाराष्ट्रीशौरसेन्योरैक्यम् ॥१॥
*द्रे रेफलोपो वा ॥२॥
*त-कारो बहुलं स्वरशेषः ॥३॥
*त-तिपोर्ज्जज्जा भवति भविता ?
भविष्यतीति चार्थे ॥४॥
धातुतिङोर् मध्ये च ॥५॥
श्रृणोत्यादेर्येका सह छन्नादयः ॥६॥
भविष्यत्काले श्रृणोत्यादेर्मिपा सोच्छ-
मादयश्च ॥७॥
भुवो हो होइ ॥८॥
विशेषतोऽनन्तरं वक्ष्यते तद्यथा ॥९॥
*तव-ममयोस् तुहु महु च ॥१०॥

इति पुरुषोत्तमस्य प्राकृतानुशा[सने] आवन्तीभाषासूत्रं समाप्तम् ।

Notes: (2) ms. द्रेरेफलोपो ; see RT. II. 2, 6. (3) ms. इकारो (n. त् कारो). ms. तितिपोर and भवत्ता भविष्यति तिचार्थे (10) ms. तुतु for तुहु ;

[द्वादशोऽध्यायः—मागधी]

अथ मागधी शौरसेनीतः प्रायः ॥१॥
सर्वत्र सषोः शः ॥२॥
षः प्रकृत्या क्वचित् ॥३॥
रो लः ॥४॥
ज-द्ययोर् यय्ह्यौ ॥५॥
क्खस्य स्कः ॥६॥
न क्खोः ॥७॥
क्षस्य संयोगवैपरीत्यञ्च ॥८॥
स्थट्ठयोः स्तष्टौ ॥९॥
त्तट्टयोः क्वचित् ॥१०॥
च्छस्य श्चः ॥११॥
*धस्य हः क्वचित् ॥१२॥
चुः स्पष्टतालव्यः ॥१३॥
निषेधबाहुल्यञ्च ॥१४॥
त्तवो दाणिश्च ॥१५॥
क्वचिद् इत् ॥१६॥
कनि दीर्घः ॥१७॥
उद् अवापयोः ॥१८॥
अधुनार्थेऽहुणि ॥१९॥
वसतौ वसधी ॥२०॥
पुरुषे पुलिशः ॥२१॥
कोष्णादीनां कोशिणादयः ॥२२॥
ही विस्मयोपहासकुशलेषु ॥२३॥
लेले अले चाक्षेपसम्भाषणयोः ॥२४॥
अदन्तसोर् इदेतौ पुंसि ॥२५॥
लुक् च च्छन्दोवशात् ॥२६॥
*ङसो ह्रस्वं वा दीर्घश्चातः ॥२७॥
पक्षे ङसः स्स ए च ॥२८॥
सम्बुद्धेर् एदोतौ ॥२९॥
आद् वाक्षेपे ॥३०॥
अहमर्थे हके हगे हुं च ॥३१॥
युष्मानित्यर्थे तुम्हे च ॥३२॥
तिष्ठतेश् चिट्ठः ॥३३॥
*वृषेर् वश्शाश्च ॥३४॥
लृटि भुवो हुवश्च ॥३५॥
कृतेः कप्पः ॥३६॥
कृ-मृ-गमां क-म-गाः क्तस्य डत्वञ्च वा ॥३७॥
*रोचतेर्ल [च] लोपश्च ॥३८॥

श्रीपुरुषोत्तमदेवस्य प्राकृतसूत्रे मागधीभाषा समाप्ता ।

Notes: (12) ms. धस्य ल क्वचित्. Here *la* is evidently a wrong reading for *ha,* hence I make the emendation. (27) ms. ङसो हेत्वचादीर्घश्चातः. The emendation is mine, (29) ms. सम्बुदेर्. This is also a case of de-aspiration in the ms. (34) ms. ह्रचेर्वश्शं च. (38) ms. वोचते लोपश्च. The em. is mine.

[त्रयोदशोऽध्यायः—शाकारी]

अथ शाकारी विभाषाविशेषो मागध्याः ॥१॥

दुष्प्रेक्ष-सदृक्षयोः क्षस्य क्खो वा ॥२॥

ष्टः स्टः ॥३॥

*विष्टरस्य [ट्ठः] ॥४॥

त्थः प्रकृत्या च ॥५॥

श्याले शिआलः ॥६॥

हृदयस्य हितकञ्च ॥७॥

इवस्य व्वञ्च ॥८॥

क-बाहुल्यम् ॥९॥

लोपागमविकारश्च वर्णानां बहुलम् ॥१०॥

व्यत्ययश्च सुप् तिङ् स्वराणाम् ॥११॥

स्वादेर् लुक् च ॥१२॥

संयोगे गुरुत्वं वा ॥१३॥

अपार्थम् अक्रमं व्यर्थं पुनरुक्तं हतोपमम् ।
न्यायकार्यादिबाह्यञ्च शकारवचनं भवेत् ॥१४॥

*य्-चभिश् शकारभाषायाम् ॥१५॥

इति पुरुषोत्तमदेवकृतौ प्राकृतानुशासने शाकारीभाषा-सूत्रं समाप्तम् ।

Notes: (4) ms. विष्टरस्य × The emendation is mine. (10) Nitti's em. does not seem to be indispensable. (15) ms. यचेहि. The em. is mine. The meaning is that a *y* is to be pronounced with letters of the *ca* group.

[चतुर्दशोऽध्यायः—चाण्डाली]

अथ चाण्डाली मागधीविकृतिः ॥१॥

अतः सोर् ओदुएतौ ॥२॥

ङसः शः ॥३॥ म्मिश्च ङेः ॥४॥

ट्ठः प्रकृत्या वा ॥५॥

वः स्पर्शेषश्च ॥६॥

*इवस्य वञ्च ॥७॥

क्त्वा इयः ॥८॥

*ग्राम्योक्त्यो बहुलम् ॥९॥

पुरुषोत्तमदेवस्य प्राकृतानुशासने चाण्डालीभाषासूत्रं समाप्तम् ।

Notes: (7) ms. इवस्य वच. The em. is mine. (9) ms. ग्राम्योक्तयोर्बहुलम्.

[पञ्चदशोऽध्यायः —शावरी]

शावरी च मागधीविशेषश् चः प्रकृत्या ॥१॥

पेक्खस्य श्रः ॥२॥ अहमर्थे हके हं च ॥३॥

*एदितो सौ च ॥४॥

सोर्लुक् च ॥५॥

*का सम्बुद्धौ नित्यम् अगौरवे ॥६॥

प्रायो देशीतः ॥७॥

इति पुरुषोत्तमकृतौ प्राकृतानुशासने शावरीभाषासूत्रं समाप्तम् ।

Notes: (4) ms. ङेचिटि. (6) ms. का सम्बुद्धे नित्यम.

[षोडशोऽध्यायः—टाक्की]

अथ टक्कदेशीया विभाषा संस्कृतशौरसेन्योः ॥१॥

उद् बहुलम् ॥२॥ एं च टान्तस्य ॥३॥

*भ्यसो हं हुं च ॥४॥

आमो वा ॥५॥

घा (सर्वादिषु च ?) ॥६॥

*त्वमहंसमार्थेषु तुहुं हमं (हमु) ॥७॥

यथा-तथोर् जिध-तिधौ ॥८॥

शेषं प्रयोगात् ॥९॥

*हरिश्चन्द्रस्त्विमां टक्कभाषामपभ्रंशमिच्छति न प्राकृतम् ॥१०॥

श्रीपुरुषोत्तमस्य कृतौ प्राकृतानुशासनसूत्रम् इति ।

Notes: (4) ms. सुमो for भ्यसो. (7) ms. त्वं ह समर्थेषु तुङ्ग. (10) ms. in श्चपभ्रंशमिदिति is indistinct in some letters.

[सप्तदशोऽध्यायः—नागरापभ्रंशः]

अथातोऽपभ्रंशानुशासनम् तत्र नागरकः ॥१॥

शषोः सः ॥२॥ यस्य जः ॥३॥

नो णः ॥४॥

कगादेः स्वरशेषता ॥५॥

पो वः ॥६॥ *फो भः ॥७॥

खघथभां हः ॥८॥

*प्रकटादाव् आदेर् आत्वं वा ॥९॥

गृध्रादेः ऋत इत्वम् ॥१०॥

ओद् औतः ॥११॥

अउः पौत्यादिषु ॥१२॥

*अनादावयुजां कखतथां गघदधा वा ॥१३॥

*व्यासादीनामादेर् अधो रः ॥१४॥

र-ऋतौ प्रकृत्या च ॥१५॥

गुरुलाघवं छन्दोवशात् ॥१६॥

अज्झलौ च बहुलम् ॥१७॥

*अदन्ताद् ङस्ङसोर् हा ॥१८॥

स्त्रियां ङिः ॥१९॥

दुश्च ॥२०॥ व्यत्ययो लिङ्गानाम् ॥२१॥

ङ्यामोर्हृस्वश्च ॥२२॥

*यावत्तावतोर्जिम-तिमौ ॥२३॥

भूत-इत्यर्थे भूहः ॥२४॥

कइ-किंपदु-किंप्रु-कि(की)राः पञ्चामी किमर्थे ॥२५॥

इवार्थे ण णइ णावइ णहं जिम जणि ॥२६॥

जइं पादपूरणे ॥२७॥ खेदे वइः ॥२८॥

स्वच्छन्दादौ छच्छन्दादयः ॥२९॥

तदीयमदीययोस् तुम्भारम्भारौ ॥३०॥

घदादयो देश्याम् ॥३१॥

पुच्छिण्वेपिण्वेप्प्येवयः क्त्वः ॥३२॥

इदिओ च ॥३३॥

प्पिप्पिणूव् ओ च ब्रुवः ॥३४॥

भू-गमि-कृञां भो-गं-करा विभाषा ॥३५॥

*एवं अणहु अणहिं एप्पि एप्पिणु-एवयः [तुम-प्रत्यये च] ॥३६॥

Notes: (7) ms. फो भः. (9) ms. त्वालमृवा. (13) ms. श्नादावयुजम्. (14) ms. श्र्धो for श्रधोरः. (18) ms. ङसायो for ङस्ङसो. (21) ms. व्यत्ययो. (23) ms. जिमतमौ, the em. is mine. (25) Nitti's em. seems to be mistaken. (36) ms. एड़ for एवं. The bracketed part wrongly put after 68 below. Hence my em. See He. 4. 441.

इअव्वस् तव्यः ॥३७॥

इअव्वउं एव्वउं च क्लीवे ॥३८॥

त्तणु-प्पणु-दास् त्व-तलोः ॥३९॥

उल्लः कन्नर्थे ॥४०॥

अतः स्वमोर् उत्वञ्च ॥४१॥

स्त्रियां जश्शसोर्उत्वञ्च ॥४२॥

भिस्सुपोर्हिं ॥४३॥

ऐ हो च ङसेः ॥४४॥ हं हुं चामः ॥४५॥

अदन्तात् टा-भिस्-ङस्-ङि षु प्राकृतवच्च ॥४६॥

*ईदुद्भ्यां ट एणश्च ॥४७॥

भिस एहिं च ॥४८॥ स्त्रियामेच्च टः ॥४९॥

*हे च ङसः ॥५०॥

सम्बोधनबहुत्वे हो ॥५१॥

किं-यत् तदां प्रथमाद्वितीयासप्तमीषु प्राकृतवत् ॥५२॥

टादौ तु पुंक्लीवयोः ॥५३॥

ङसः सुस्तत्र दीर्घो वा ॥५४॥

यत्तदोर् अमि ध्रं त्रं च ॥५५॥

ङस्-ङ्योर्जत्र तत्र च ॥५६॥

*स्वमोरिदम इमुं न शश्शयोः ॥५७॥

एमु च क्लीवे ॥५८॥

अन्यदेमः ॥५९॥ एतद एहः ॥६०॥

स्वमोरएहु एहो च ॥६१॥

यत्-तदेतदां सौ जे से ए ॥६२॥

युष्मदः सौ तुहं ॥६३॥

जश्शसोस् तुम्हाइं ॥६४॥

भिसि तुम्हेहिं ॥६५॥

[अस्मदः] अम्-टा-ङिषु मइ ॥६६॥

मह-महुं-मज्झ-वो ङसि ॥६७॥

प्रकृतिप्रत्ययसन्धौ बहुलम् अज्लोपः ॥६८॥

तुमप्रत्यये च (?) ॥६९॥

इति पुरुषोत्तमस्यापभ्रंशानुशासने सुब्विधिः ।

*धातवः परस्मैपदिनः ॥७०॥

तिपस् तो दश्च मसो हुं च ॥७१॥

विध्यादौ सिप इदुद्-हिकाराश्च थस्य हुश्च ॥७२॥

*इहिलृटि ॥७३॥ इसश्च ॥७४॥

मसि कृञः कासः ॥७५॥

त्रैकाल्ये शतृ ॥७६॥

तिष्ठतेस् थक्कश्च ॥७७॥

तिमेस् तिम्मश्च ॥७८॥

*दृशेः पस्स-देक्खौ च ॥७९॥

स्थापयतेष् ठवः ॥८०॥

आरुपेर् आरुण्ड(ण्ण ?)ः ॥८१॥

*आचक्षेर् अक्खः ॥८२॥

*आपूर्वस्य नेर्णिचि आवः ॥८३

व्रजेर् वञ्जः ॥८४॥ कृञः करः ॥८५॥

ग्रहेर्गृण्हः ॥८६॥ वदेर्बोल्लः ॥८७॥

मुचेर्मुक्क-मेल्ल-मुआः ॥८८॥ *वचेश् चवः ॥८९॥

शेषं शिष्टप्रयोगात् ॥९०॥

समाप्तं नागरकाव्यं समापभ्रंशलक्षणम् इति ।

Notes : (47) ms. ०ङिसु for ०ङिषु. (50) ms. हें for हे. (57) ms. शशयोः for शस् शयोः. This em. does not satisfy Nitti. (69) See the note on 36 above. (70) ms. ०पदेनः for ०पदिनः. (73) ms. लिटि for लृटि. Nitti's लुटि seems to be wrong. (79) ms. प्रसस० The em. पस्स० is mine. See RT. III. 8. 29. (82) ms. आचक्खेर्, (83) ms. आ दुवर्णेङ् आवः. The em. is mine. (84) ms. व्रजेर्वञ्जः. The em. is mine. See RT. III. 1. 29. (89) ms. वरेश्चवः. The em. is mine.

[अष्टादशोऽध्यायः—व्राचडापभ्रंशः]

*अथ व्राचडकम् ॥१॥ षसोः शः ॥२॥
र-ऋतौ प्रकृत्या भृत्यवर्जम् ॥३॥
चवर्गः स्पष्टतालव्यः ॥४॥
तथौ चास्पष्टौ ॥५॥
पदादौ तडयोः टदौ च ॥६॥
*खड्गस्य खण्डुः ॥७॥
जे-ज्ञि-श्चैवस्य ॥८॥
भवते र्भोऽप्रादौ ॥९॥ *क्तो भूः ॥१०॥
*व्रजेर् वञ्जः ॥११॥ वृपेर् वर्हः ॥१२॥
शेषं प्रयोगात् ॥१३॥
अथोपनागरकम् ॥१४॥
द्वयोः साङ्कर्यात् ॥१५॥
*सूक्ष्मान्तरास्तु पाञ्चालाद्यो लोकतः ॥१६॥
क्य (?) ॥१७॥ उल्लप्राया वैदर्भी ॥१८॥
सम्बोधनाढ्या लाटी ॥१९॥
*इकारौकारप्रायौ ओड्री ॥२०॥
सवीप्साप्राया कैकेयी ॥२१॥
*बहुसमासा गौडी ॥२२॥
*एवं टक्क-बर्वर-कुन्तल-पाण्ड्य-सिंहलादिभाषा उन्नेयाः ॥२३॥

इति श्रीपुरुषोत्तमस्यापभ्रंशानुशासनसूत्रं समाप्तम् ।

Notes: (1) ms. श्रथा. (7) ms. खड्गस्य. The em. is mine. (10) ms. क्ते भू.. (11) ms. व्रजेर् वञ्ज. (16) ms. सूक्ष्मान्तरास्. (20) ms. इकारौकार-प्रायौ लट्टी. The em. is mine. See Mk. comm. on XVIII. 12. (21) ms. सवीप्साप्रायौ. The em. is mine. (22) ms. बहुसमा गौडी. The em. is mine, See the note on 20 above. (23) ms. ०टक्क वक्कर०. The em. is mine. Nitti also suggested it.

[ऊनविंशोऽध्यायः—कैकेयपैशाचिकम्]

*अथातः पैशाचिकम् ॥१॥
*तत्र कैकयम् ॥२॥
संस्कृतशौरसेन्योर्विकृतिः ॥३॥
*अयुक्तानां गजडदबानां कचटतपा बहुलम् ॥४॥
घझढधभानां खछठथफाः ॥५॥
*कखच[छ]टठतथपफाः प्रकृत्या ॥६॥
*कखादीनां वान्यत्र ॥७॥
णो नः ॥८॥ युक्तानां विकर्षः ॥९॥
न्यज्ञण्यानां ञ्ञः ॥१०॥
पक्ष्म सूक्ष्मयोः पखमसुखमौ ॥११॥
र्यस्य रिअः ॥१२॥ *वृक्षस्य विक्खः ॥१३॥
*पृथिव्याः पुथुमी ॥१४॥
विस्मयस्य विसुमअं ॥१५॥
गृहस्य किहकम् ॥१६॥
तिरश्च तिरिअं च ॥१७॥
हृदयस्य हितपकम् ॥१८॥
इवस्य पिव ॥१९॥
क्वचित् कुपचिः ॥२०॥
त्त्वा तूनं ॥२१॥
टा-ङसि-ङस् ङिषु राज्ञो राचिर्वा ॥२२॥
*यूय-वयमर्थे तुप्फे अप्फे च ॥२३॥
भवतेर् हो-हुवौ ॥२४॥

समाप्तम् इदं कैकेयं नाम पैशाचिकम् ।

Notes: (1) ms, ऋथातोः. (2) ms. तव कैकेयं. (4) ms, श्रयुक्ताङ्. (6) ms. ०पफः for पफाः. (7) ms. वान्यव for चान्यव. The em. is mine This probably means that these sounds sometimes undergo usual Prakritic changes too. (13) ms. चस विक्र. The em. is mine. (14) ms. प्रथमी, em. is mine. (23) ms. ययवयमर्थे.

[विंशोऽध्यायः—शौरसेनपैशाचिकम्]

अथ शौरसेनम् ॥१॥

रो लः ॥२॥

षसोः शः ॥३॥

छुर् व्यक्तात्स्यः ॥४॥

क्षस्य स्कः ॥५॥

च्छस्य श्चः ॥६॥

स्थस्य स्तः ॥७॥

स्तस्य शाविकृतिः ष्टः ॥८॥

स्तस्य स्थ इत्येके ॥९॥

*पिवतेः पिस्नन्तः ॥१०॥

*कृत-मृत गतानां कड-मड-गडाः ॥११॥

अधुनादेरहुणादयः ॥१२॥

हर् आक्षेपे ॥१३॥

अदन्तात् सोर् ओत् ॥१४॥

*अमो वा ॥१५॥

लुक् च ॥१६॥

शेषं प्राकृतच ॥१७॥

*पाञ्चालादयः स्वल्पभेदा लोकतः ॥१८॥

ऌकारस्य रेफः ॥१९॥

शेषं पूर्ववन्नेयम् ॥२०॥

इति श्रीपुरुषोत्तमदेवस्य पैशाचिकं सूत्रं समाप्तम् ।

सं० ३८६ जेठ लिखितं उत्तमश्रीज्ञानेन

सप्ततिवर्षाधिकवयस्य ।

Notes: (10) ms. पिस्ते मनाः. (11) ms. गधाः for गडाः; (15) ms. आमो वा. (18) ms. स्नल्प for स्वल्प.

Appendix II

लङ्केश्वरकृता प्राकृतकामधेनु

ॐ नमो गणेशाय ।

[The text given below has been taken from Mr. G. C. Basu's first edition of the work published in the *New Indian Antiquary*, Vol. VIII. (1946), pp. 37-39. But some slight changes have been made here mostly on the basis of the various readings very carefully collected by Mr. Basu]

ब्रह्माणमादौ शिरसा प्रणम्य
पितामहं मातरम् आदिविद्याम् ।
श्रीरावणेनामलबुद्धिशालिना
विधीयते प्राकृतकामधेनुका ॥
विस्तराद् गदितं पूर्व संक्षेपाद् अधुनोच्यते ।
बालबोधकरं सूत्रं दृष्टो यादृङ्-नयोद्धृतम् ॥
देशरुच्या प्रतीतानां तद्भवानां निगद्यते ।
लक्षणं नेह यत् सिद्धं तत्समं देशजञ्च तत् ॥

क च ट तपां प्रायोऽनादौ ॥१॥

कचटतपां प्रायेण लोपः स्यात् अनादौ वर्तमानानामित्यर्थः । तेन साकं साअं । एक शब्दे तु द्वित्वं एक्कं । जलचरः जलअरः । कपटः कपअः(?) पातु पाउ प्रलापः पलाओ । अनादावि‌ति किम् कथं कधं चन्द्रिका चन्दिआ उ(ट)ङ्कनः [टङ्कणो], तव तु[अ] उ(पू)र्व्वं [पुव्व] पथिकः पहिओ ।

Notes : The rule prescribing an elision of the intervocal *ṭ* is curious. No. Pkt. text seems to corroborate this.

सु-ओ-जसाञ्च प्रायेण लोपः ॥२॥

पहिओ ।

Note : The example is inadequate and the rule remains unexplained.

नाचां वर्णाश्रितानाम् ॥३॥

वर्णाश्रितानाम् अचां लोपो न स्यात् । तथैवोदाहृतम् ।

मो वट च सहरटचादीनि यथोपदिष्टम् ॥४॥

मो वटचसह रटचादीनि यथाप्रयुक्तं साधूनि स्युः (?)। प्रस्तारं पत्थरं विस्तार वित्थरं उद्गम उग्गम भ्रमति भमइ शीर्षं सीसं क्षुण्णं खुणिअ' नदी [णई] [निद्राति णिन्दइ]

शय्या सेज्जा हिअण्डि अद्दडि(?) प्रावृष पाउस पुरुषोत्तम [पुरुउत्तिमो] मात्रा [मत्ता] लक्ष्मी लच्छीत्यादि ।

Note : This sūtra is corrupt and hence unintelligible.

पततो डोऽनन्त्ये ॥५॥

पततो डो मध्ये स्यात् पतितं पडिदम् इत्यादि ।

तुम्ह-तुज्झा युष्मदि प्रथमा-षष्ठ्योः ॥६॥

युष्मच्छब्दस्य प्रथमान्तस्य षष्ठ्यन्तस्य च यथाक्रमं तुम्ह-तुज्झ च आदिश्येते । त्वं तुम्ह तुज्झ इत्याद्यूहनीयम् ।

मम मध्ययोर् मज्झः ॥७॥

ममम‌ध्ययोर् मज्झ इति आदिश्यते । मम मज्झ मध्यं मज्झं ।

नै-औ-ङ-ञ-न-द्विवचन-बहुवचनात्मनेपदानीह ॥८॥

एतानि प्राकृते न सन्ति । तथैवोदाहार्यम् ।

Note : Mr. Basu's text reads the rule as ने-औ etc.

न भेदः स्त्री-पुं-नपुंसक-कृतः ॥९॥

इह स्त्री-पुं-नपुंसककृतो भेदो नास्ति । तथैवोदाहृतम् । कव्वं लक्खणविहुला संकरदिज्जा(ण्णा)उसेव कथा । सो पाउ[अ] गोड़ी । भासा या होइ सा होइ उत्तिविसेसो कव्वो ।

Notes : The example कव्वं लक्खण-विहुला etc. means. *Lakkhaṇa-Vihulā* is a Kāvya being the story of a life given back by Śaṃkara. It is in Gauḍī Pkt. This probably shows that the Manasā legend, a favourite theme of the mediaeval poets of Bengal, was also the basis of a Prakrit work named the *Lakkhaṇa-Vihulā*.

इवे विअ ॥१०॥

[इवे विअ] आदिश्यते च [क इव] को विअ ।

Note : Mr. Basu includes this in the gloss on the sūtra 9.

उ पदान्ते [अका]रस्य च ॥११॥

पदान्ते वर्तमानानाम् अचां (अतां) स्थाने उ स्यात् । गृहं घरु पिउ सुन्दरु किरु (?) पहु चलउ घरु खरु कुरु सुरसु सरु सासु ।

Note : This rule relates to Apabhraṃśa.

अचां विपर्ययः स्वस्थानम् आस्ते ॥१२॥

समान-कालानाम् अचां विपर्ययः स्यात् । इदम् एदं पुरुषः पुरिस कीदृशं केरिसं ईदृशं एरिसं ।

Note : The meaning of this rule is not quite clear,

ओत्वं विसर्जनीय[स्य] सम्बोधने [च] ॥१३॥

पदानां विसर्जनीयस्य स्थाने ओत्वं स्यात् । देवः देवो विप्रः विप्पो । सम्बोधने [च] मातः माओ माए एत्वं च ।

लोप आदौ सकारस्य ॥१४॥

आदौ वर्तमानस्य सकारस्य लोपः स्यात् । काष्ठं (?)काट्ठं स्थानं ठाणं इत्यादि ।

यरयोर् लोपः द्वित्वं चानादौ ॥१५॥

यकाररेफयोः सर्वत्र लोपः स्यात् । प्रभु पहु भ्र मति भमइ ध्यानम् धाणं । अनादौ द्वित्वञ्च वयस्य वअस्स काव्यं कव्वं कार्यं कज्जं ।

[दुग्ध-दुहौ दोग्धेः] ॥१६॥

Note : The reading is conjectural.

किज्ज-कुणौ करोतेः ॥१७॥

करोतेः प्रयोगे किज्ज-कुणावादिश्येते करोति किज्जइ कुणइ ।

वदति भवत्योर् भण-हो ॥१८॥

वदति भवत्योरर्थे यथाक्रमेणेतावादिश्येते वदति भणइ भवति होइ ।

भिसो हिं ॥१९॥

भिसः स्थाने हिं स्यात् ।

ऐतः एन्ड ॥२०॥

ब्राह्मणैः वम्हणेहिं ।

पञ्चम्या हिं स्यात ॥२१॥

वृक्षात् रुक्खाहिं लङ्कागिरिमेखलाहिं । एवं द्विवचनबहुवचनयोः (?) ।

लोपः आतः ॥२२॥

षष्ठ्या बहुवचने आकारस्य लोपः स्यात् । वृक्षानां रुक्खाणां देवानां देवाणं पुरिसाणं ।

अनादौ बहुलम् ॥२३॥

आतो लोपः स्यात् कार्यं कज्जं शान्ति सन्ति । अनादौ किम् आसणम् ।

सप्तम्यां मि द्वित्वञ्च ॥२४॥

मिः स्यात् । तस्य द्वित्वञ्च मयि मज्झम्मि गात्रे गत्तम्मि विसिणिपत्तम्मि ।

बहुष्वनुस्वारः ॥२५॥

सप्तम्या बहुवचनेऽनुस्वारः स्यात् । देवेसुं तेसुं जेसुं ।

रेफस्य तणाव् अनादौ ॥२६॥

अत्र रेफस्य तणौ स्यातां । श्रीरामः सिरिणामो [पुरुषोत्तमः] पुतुसोत्तिमो प्रकरः पकतो ।

संयोगे वीतो ह्रस्वत्वं पृथग्भावः ॥२७॥

ऊश्च ईश्च वी तयोर्ह्रस्वत्वं स्यात् । पृथक् च क्रियते ऊश्च ईश्च पूर्वं [पूरुवे] श्रीरामः सिरिरामो प्रीति पिरिति ग्रीवा गिरिवा ।

ताद् लोपः पूर्वयोगः ॥२८॥

तकारात् परस्य दकारस्य लोपः। पूर्वेणाचा योगश्च तदा ता तदीयं तीअं।

लोपत्यागौ वर्णानां बहुलम् ॥२९॥

वर्णानां लोपत्यागौ बहुलं स्तः। तीक्ष्णं तीक्खं तिग्मं तिग्गं उदाहार उद्धार उद्भट उधट (उभट) इदानीं इण्हीं। अत्र इण्ही स्यात्। तथैवोदाहार्यम्।

त्वा ऊण ॥३०॥

क्त्वाप्रत्ययस्य ऊण स्यात्। कृत्वा कइऊण गत्वा गमिऊण।

दीर्घाणाम् अपि लघुत्वं तथैवोच्चारिताणाम् ॥३०॥

लघुजिह्वया उच्चारितानां दीर्घाणामपि लघुत्वं स्यात्॥ वधू वहु गयाण साअर अरे रे वाहइ (?)।

Note : This rule relates to Pkt. metres.

आलो[क]ने पेक्ख स्यात् ॥३१॥

पश्यति पेक्खइ दृष्ट्वा पेक्खिऊण॥

Notes : Mr. Basu reads आलोचने. This and the next rule have been wrongly put in the ms. also after the sūtra 15 (Basu's. 14.)

ऐक्यं त्वरितोच्चारितानाम् ॥३२॥

त्वरया उच्चारितानाम् अनेकेषामपि वर्णानाम् एकत्वं स्यात्। नौखेलनायां डगमगि दड़वड़ि ख[ड़ख]ड़ि इत्यक्षरत्रयं न बहवः।

Notes : This rule to relates to Pkt. metres. The examples *ḍagamagi, daḍavaḍi* and *khaḍakhaḍi* may respectively be pronounced as *ḍagmagi, daḍvaḍi* and *khaḍkhaḍi* (as three syllables).

भावे त्तणं स्यात् ॥३३॥

देवत्तं देवत्तणं दरिद्रत्वं दरिद्दत्तणं।

योषिति महिला शब्दः प्रयुज्यते ॥३४॥

इति श्रीलङ्केश्वर-कृता प्राकृतकामधेनुका समाप्ता॥

APPENDIX III

विष्णुधर्मोत्तरधृतं प्राकृतलक्षणम्

मार्कण्डेय उवाच ।

अथातः संप्रवक्ष्यामि तव प्राकृतलक्षणम् ।
ऋ ॠ ऌ ॡ न सन्त्यत्र नष्मा (नोष्मा) न च म(श)षावुभौ ॥ १॥

सकारहीना (सकारो हि न) च तथा नासिक्यश्च तथा नृप ।
रेफश्च शयवा राजन् संयोगे नास्ति कर्हिचित् ॥२॥

ए (ऐ) कारश्च तथौकारः पदमध्ये महाबलः ।
दृढ(वद)योगे व(व)कारोऽत्र ड(द)गयोगे तथैव च[1] ॥३॥

गय(ध)योगे गकारोऽत्र लोपमायाति नित्यदा(शः) ।
दमौ युक्तौ पृथक् कृत्वा दुमौ कार्य तथैव च ॥४॥

ऋ(क)तयोगे द(क्त)कारस्यात्(स्य) तकारस्त्वभिधीयते ।
ककारः पदमध्यो(ध्ये)ऽत्र वक्तव्यो हल्विवर्जितः ॥५॥

नकारस्य णकारः स्यात् क्षकारस्य ख इष्यते ।
तकारश्च थकारश्च म्फ(भ)कारश्च व(त) एव च ॥६॥

क्वचित् क्वचित् [तु] स्यात् तदा(था) ह(ध)कारश्च तथा क्वचित् ।
क्षकारस्य तु [छ]वक्तव्यं वां(ध)कारस्य ह इष्यते ॥७॥

[श]चकारस्य छकारः स्यात्युकरे (स्यात्तकारे) हल् च लुप्यते ।
[थ] युक्ते प(प)कारे तद्धी (द्धि)भे हकारोऽपि विधीयते ॥८॥

चतुर्थी नात्र विज्ञेया न च द्विवचनं क्वचित् ।
पदादौ यो गुरुः सोऽत्र लघुरेव विधीयते ॥९॥

द्विमात्रमेतदुद्दिष्टं मया प्राकृतलक्षणम् ।
प्रयोगाद्द अनुकर्तव्यो विस्तरो ह्यतिविस्तरः ॥१०॥

देशेषु देशेषु पृथग् विभिन्नं न शक्यते लक्षणतस्तु वक्तुम् ।
लोकेषु यत् स्यादपभ्रष्टसंज्ञं ज्ञेयं हि तद्देशविदोऽधिकारम् ॥११॥

इति विष्णुधर्मोत्तरे मार्कण्डेय-वज्र-संवादे प्राकृतभाषालक्षणं नाम
सप्तमोऽध्यायः ॥

The Prakrit Grammar

in the Viṣṇudharmottara[1]

Mārkaṇḍeya said :

1. Now I shall speak about the characteristics of Prakrit. In it there are no ṛ short and long, ḷ short and long, the visarga (ḥ), ś and ṣ.

2-3. *S* and the anusvāra (ṃ) are however not like these (i.e. they occur in Prakrit). *R*, *ś*, *y* and *v* never occur, O king, in combination [with other letters]. *Ai* and *au* never occur in the middle of a word.

Note : Rāmaśarman's *Sauddhodanī* (II. 1 38) with *au* at its beginning seems to have further support from the rule 3.

3-4. The combination of *b* and *dh* will drop *b*, and similarly from the combination of *ḍ* and *g* as well as from that of *g* and *dh*, *g* will drop. The combination of *d* and *m* is likewise to change into *duma*.

Note : Examples : *śabda* > *sadda* ; *khaḍga* > *khagga* ; *padma* > *paduma*.

5. *T* occurs (lit. is prescribed) in place of the combination of *k* and *t*, and *ka* in the middle of a word is to be uttered without its consonant element (i.e. it will leave only the vowel).

Note : Ex. : *bhakta* > *bhatta* ; *sakala* > *saala*:

6-7. *N* should always be *ṇ*, and *kṣa* will be *kha*. *T*, *th* and *bh* will sometimes remain unaltered (lit. the same), and so will be *dh*. Sometimes *kṣa* will also be *ch*, and *dh* will be *h*.

Note : There is nothing unusual about the rule about *t*. For it might well have remained unaltered as in an accented syllable.

[1]Emendations have not been shown in the translation.

8. *Śc* will be *ch*, and the consonant element of *ta* will drop. In *pa* also the same rule (i.e. dropping of the consonant element) holds good.

9. There is never any fourth case-ending and dual number [in Prakrit], and the long vowel in the beginning of a word becomes short.

Notes : The second part of the rule should be compared with Vr. I. 2, 10. The qualitative change of the initial vowel presented by Vr. I. 12, 20 also may be taken as further development after lengthening.

10. These are the two principal characteristics of Prakrit mentioned by me. More details are to be gathered from the usage.

Note : It seems that the previous couplet (no. 9) has been referred to here.

11. That which is popularly known as Apabhraṣṭa in different countries and is divided [into many dialects] is to be known from persons who know these countries thoroughly.

Note : It is significant that this small grammar of Prakrit does not expressly mention double consonants. In Aśokan Pkt. too double consonants are absent. From the mention of Apabhraṣṭa [language] it appears that this grammatical sketch was probably not much earlier than the 6th century A.C. when we have epigraphic evidence of the existence of Apabhraṃśa.

INDEX

Sanskrit-Prakrit[1]

[1] Only important items except the change of roots (Ch. VIII.), have been given here. The change of roots, has been separately given after this. Words in chapter I, are all in Mahārāṣṭrī.

ROOTS (CH. VIII)

SANSKRIT-PRAKRIT

अइ = अयि I. 9. 6, 9
अए (सम्भाषणे) I. 9. 3
अह्गो (अनुतापे) I. 9. 7
अच्छ (सम्भाषे) I. 9. 9
अच्छ = अस् Ś. II. 1. 27.
अच्छरीअ = आश्चर्य Ś. II. 1. 38
अज्जुका (गणिका) II. 1. 36
अण = अ- I. 9. 6
अप्पाणो = आत्मनः I. 6. 13
अमु = अदस् I. 6. 19
अम्हाण = अस्माकं I. 6. 33
अम्हासुन्तो, अम्हाहिन्तो = अस्मभ्यः I. 6. 21
अम्हे = अस्मान् I. 6. 30. 31
अम्हेसु = अस्मासु I. 6. 34
अम्हेहिं = अस्माभिः I. 6. 31
अम्होण = अस्माकं I. 6. 33
अम्होसु = अस्मासु I. 6. 34
अम्होहि(ं) = अस्माभिः I. 6. 31
-अरन्त (शीलार्थे) I. 5. 22
अरे (कलहे) I. 9. 3
अलाहि (निवारणे) I. 9. 3
-अल्ल (स्वार्थे) I. 5. 19
अवहद = (उपकृत) Prā II. 2. 4
अवि = अपि I. 9. 5
अविद (निर्वेदे) Prā II. 2. 4
अव्वो (सम्भावन-सूचनयोः) I. 9. 2
अहं = अहम् I. 6. 30
अहअं = अहम् I. 6. 30
अहणि = अधन Mg II. 2. 14
अहुनि = अधुना PŚ. III. 3. 5
अहो (अनुतापे) I. 9. 7
अहोसि = आसीत् I. 7. 13
आ (तावत्) Śā. II. 3. 18
आम (क्रोधे) I. 9. 10
आणश्च = अन्यत्र Mg. II. 2 17
-आल = मतुप् I. 5. 18
आलुह = आरोह Mg. II. 2. 26
आसि = आसीत् I. 7. 13
इणं = इदम् I. 6. 18 Prā. II. 2. 4
इण्णं acc. and instr. sing एतद्.
-इत्त- = मतुप् I. 5. 18
इदं = इदम् nom ., acc, sing. I. 6. 17
इध = इह Ś. II. 1. 16
इन्दई = इन्द्रजित् Ś. II. 1. 38
इन्दाइणी = इन्द्राणीम् Śak. II. 3. 6
इम (इदम्) I. 6. 18
-इम- I. 5. 21
इमा (इदम्) I. 6. 18
इर = किल I. 9. 5
-इर = तृन् I. 5. 22
-इल्ल- I. 5. 18, 21
इश्चिआ = स्त्रीका Śab. II. 3. 18
इह (इदम्) I. 6. 18
उत्थदि = उत्तिष्ठति Ś. II. 1. 27
उ I. 9. 5
उरु = अरे Cāṇḍ. II. 3. 15.
उशलादि = अपसरति Mg. II. 2. 22
उश्चिद = उत्थितः II. 2. 17.
ऊ० = उप I. 5. 8.
ऊण = क्त्वा I. 5. 22
-उल्ल I. 5. 21
एएहि = एहि Śab. II. 3. 21, Ābh. 24,
एण (एतद्) I. 6. 19
एण्हिं = इदानीं I. 5. 24 ; 9. 10; Mg. II. 2. 21
एत्थ = अत्र Śāk. II. 3. 6 ; II. 3. 14.
एदाणं = एतेषां II. 3. 29, एदाहं = एतेषां Tāk. II. 3. 29
एश्च = अत्र Mg. II. 2. 15
एशि = एस Mg. II. 2. 25
एशे = एस Mg. II. 13. 14. 15. 17-20-21, एशे = एतस्मिन् Śak. II. 3. 6
एस = एषः I. 6. 78.
एसो = एषः I. 6. 18

Roots (Ch. VIII)

Prakrit-Sanskrit

Sanskrit

Prakrit

Hindi

Bengali

Corrections and Additions

Page	IX	line	4	(from the bottom) *read* Śākhā III.
				Read after 1928 : Also see in this connexion Dr. M. Sahidullah's comment on Grierson's paper. *I.Ant.* 1927, p. 224.
,,	X	,,	6	(from the bottom) *read* Appendix II.
,,	XII	,,	7	*read* work *for* ms.
,,	XIII	,,	4	*put a comma after* Mārkaṇḍeya.
		,,	9	(from the bottom) *omit* of.
,,	XIV	,,	24	*read* omissions.
,,	XV	,,	23	,, सतमर्धशुद्धम्.
,,	XVI	,,	17	,, दृष्नो पाहङ् नवोद्धृतम्.
,,	XVII	,,	1	*omit* though.
,,	XVIII	,,	9	(from the bottom) *read* seems to *for* seem to.
,,	XIX	,,	15	*read* quotations.
,,	XXII	,,	8	(from the bottom) *read* स्थूर.
			11	(,, ,,) ,, थोरुण for योरुण.
,,	XXIII	,,	8	(,, ,,) ,, of different *for* os different,
,,		,,	19	(,, ,,) *read* to emend because *for* to emend *garbhita* because.
,,	I	,,	8	*read* युक्तपरस्य *for* युक्तस्य परस्य.
,,	2	,,	16	,, समूहनीयाः *for* समूहनीयः.
,,	3	,,	7	,, अतोऽर्पित० *for* अतोऽपित.
,,	5	,,	4	*omit hyphen after* करीपो.
		,,	4	(from the bottom) *read* ताम्बुलके.
,,	6	,,	10	*read* गिद्धो *for* गिद्ध.
,,	7	,,	8	,, पच्छो *for* वच्छो.
,,	8	,,	5	,, प्रकोष्ठे *for* मकोष्टे.
,,	10	,,	11	घः *for* भः.
,,	11	,,	4	°संख्या० *for* संख्या.
		,,	16	खस्य *for* थस्य.
,,	12	,,	13	,, लोहले *for* लाहले.
		,,	17	,, णोहलओ *for* णाहलओ.
		,,	6	(from the bottom) *read* भेम्भलो *for* वेम्भलो.
,,	13	,,		*read the heading as* [तृतीयस्तबके युक्तविधानम्].
,,	14	,,	2	*read* नमस्क्रिया *for* नमष्क्रिया.
		,,	16	,, स्तुक्षिप्ता.
,,	15			*read the heading* as युक्तविधानम्.
		line	12	(from the bottom) *read* पत्तिओ *for* पत्ति ओ.
,,	16	,,	3	*read* स्तम्बभिन्ने *for* पस्तम्बभिन्ने.
		last line		*read* वदन्ति *for* बदन्ति.

Page 17 line 12 *read* अत्तत् *for* अतत्.
,, 4 (from the bottom) *read* घर्हिपदे *for* वहिपदे.
,, 19 ,, 4 *read* पुप्यमिह *for* पूप्यमिह.
,, 20 ,, 18 ,, [कण्णेआरो] *for* [कण्णेरो].
,, 21 ,, 11 ,, सरोजं *for* सरजं.
,, 22 ,, 3 ,, लिनोर्वा *for* मिनोवां,
,, 4 ,, दक्खडाहौ *for* दक्षे-डाहे.
,, 23 ,, 11 ,, पुट्ठं *for* पुट्ठटं.
,, 19 ,, क्रियमाणो विन्दु.
,, 24 ,, शपौ विसर्गश्च.
,, 4 (from the bottom) *omit* रस्सि.
,, 5 (,, ,,) *read* 4 n. रस्सी, 5 n. रस्सि
,, 24 ,, 6 (,, ,,) *read* वल्लहओ *for* वल्लहआ.
7 (,, ,,) *read* द्वित्वं.
,, 25 ,, 11 *read* दट्ठुं.
,, 18 ,, तत्तद्देशीय for त्ततद्देशीय.
,, 26 ,, 2 ,. सङ्करो *for* शङ्करो.
,, 26 ,, 11 (from the bottom) टां ङसीनाम् *for* भ्यस् ङसीनाम्.
,, 27 ,, 3 (,, ,,) *read* जसि भ्यसि स्यात् *for* जसि शसि स्यात्.
,, 28 ,, 4 *omit* the *daṇḍa* after आतोऽनदातौ.
,, 7 (from the bottom) *read* भणंसिणी.
,, 29 ,, 3 *read* पितृष्वरोता.
4 ,, घामन्त्रणे.
,, 30 ,, 5 (from the bottom) *read* आला *for* आणा.
,, 31 ,, 4 (,, ,,) घा सो *for* घासौ.
,, 32 ,, 5 *read* घडूणं *for* घहुणं.
14 ,, गआ *for* गआं.
15 ,, एतद्द एताद्दं.
2 (from the bottom) *read* देस्तत्र *for* देष्वत्र.
,, 32 ,, 6 ,, ,, *read* रूपाणि *for* रुपाणि.
,, 35 ,, 5 *read* ममं मिं *for* ममं *only*.
,, 19 ,, अमृहाहिन्तो.
,, 39 *read the heading as* तिङन्त विधानम्.
line 12 *read* थास्योर्हि० *for* थास्सयो हि०.
,, 13 ,, लोपस्तकाराच्च.
,, 16 ,, थास्योरिति.
,, 21 ,, ज्जो ज्जाहि *for* ज्जोज्जाहि.
,, 40 ,, 17 ,, अग्रहीत् *for* अगृह्णीत् and अग्रहीष्यत् *for* अग्रहीध्यत्.
,, 42 ,, 2 *omit* च before हु.
,, 12 read ०सोऽरिः *fer* ०सोरिः.

Page 42	line 14	„ फाळ्हइ *for* फळ्हइ.
„ 43	„ last	*omit* 1 mss. अप.
„ 44	„ 4, 8	*read* स्था-ध्या० *for* स्ध्याध्या.
„ 46	„ 15	„ च्वादेवौं *for* धादेव्वौं.
	„ 19	„ क्तक्तवतू.
„ 48	„ 6	(from the bottom) *read* स्खुलेः *for* खु लेः.
„ 49	„ 5	(„ „) „ सदा *for* सहा.
	„ 10	(„ „) „ आक्रोश्च.
„ 50	„ 10	*read* तुमं *for* तुसं.
„ 51	„ 14	„ चुरेः *for* चूरेः.
„ 52	„ 5	„ चुटेश्चुशः *for* चुडेशूचुडः
„ 53	„ 13	„ थुः[1] कुत्सने *for* थुः कुथसने ;[2].
	„ 15	„ एते [2]वञ्व वा कथिता *for* एते [3]अव ञ्वा कथिता
„ 55	„ 4	(from the bottom) *read* तस्य *for* तस्याः
„ 57	„ 8	(from the bottom) *omit* [1]g. om.
„ 59	„ 5	*read* स्याल्लुट्.
„ 61	„ 8	*read* सौद्धोदणी.
	„ 13	„ विविच्याथ.
	„ 14	„ तथाऽवक्रतया.
„ 63	„ 6	(from the bottom) *read* विणिवाढिदे शे.
	„ 9	(„ „) „ वर्ग्यस्य जस्यात्र *for* वर्गस्य यस्यात्र.
„ 64	„ 8	*read* कुलण्णं *for* कुलूणं.
	„ 16	„ पलिश्शाइश्शं.
	„ 21	„ हशिअ *for* हशिआ.
„ 66	„ 11	„ स्याद् व्यत्ययः.
	„ 13	„ पैशाचिकधी०.
„ 67	„ 15	„ यण्ठ *for* यण्ट.
„ 68	„ 6	„ युक्ते परेऽपि.
	„ 5	(from the bottom) *read* इट्ठ तुट्ठ *for* इट्ट तुट्ट.
„ 69	„ 6	(„ „) *read* शा *for* सा.
	„ 7	(„ „) हेहिं *for* हेहिं.
„ 72	„ 16	*dead* साहुली for साहुलिः.
„ 83	„ 8	*read* (२१) *for* १ (२).
	and *add at the bottom the following* : and so also the first line.	
„ 92	line 10	*read* Pu. III. 1.
„ 111	„ 2	„ *ud-dhmā* for *ud-dham*.
	„ 14	„ *vāvāa* „ *vāva*.
„ 112	„ 14	„ *dh* for *ḍh*.
	„ last	„ *lu* „ *tu*.
„ 113	„ 1	„ *luva* for *tuva*.

Page 114 linea 4 „ *tira* „ *tira.*
„ 8 „ *kṣudh* „ *krudh.*
„ 15 „ *khuḍa* „ *khuda.*
„ 18 „ *jiṅgha* „ *jighra,*
„ 7 (from the bottom) read *mil* for *mil.*
„ 3 („ „) „ *ālluḍha* for *ulluḍha.*
„ 115 „ 5 „ *tim* for *timya.*
„ 22 „ *virav* „ *vi-ru.*
„ 115 „ 2 „ *ni* and *abhi*
„ 25 „ *avasāa.*
„ 120 „ last „ in the case of *a.*
„ 127 „ „ „ Pu. XI. 7 *for* Pu. XI.
„ 142 „ 18 after [thus] *add* for bālā.
„ 143 „ 10 *read* For the suffix *ka* we have *hu' for* Sometimes we...[in this case].
„ 11 read *vṛkṣako'troccaḥ* for *vṛkṣo'troccaḥ.*
„ 18 add '*vaṇāiṁ*' after *we have*
„ 27 *read* '*bālāhiṃ*'
„ 28 „ *vahūhiṃ*
„ 35 „ '*haṃ*' for *ham*
„ 36 „ '*huṃ*' for '*hum*'
„ 144 „ 3 *read* [*nadyāḥ*]
„ 8 „ *hu* for *hū*
„ 2 (from the bottom) *vahūhe*
„ 9 („ „) *jujjhe* for *jene* ; *yuddhe* for *jena.*
„ 11 („ „) *vṛkṣaś ca.*
„ 145 „ 19 read *jadruṃ*
„ 5 (from the bottom) *omit* are *and read* go back *for* misreading.
„ 6 (from the bottom) *read* to *jatra* and *tatra* ; *instead of* to *jahu* and *tahu.*
„ 146 „ 8 *read* These *for* There.
„ 147 „ last but one ; read 83 after 82.
„ 151 „ 15 *put* 2 *after* Pu. XIX. and *abso put* 5 *before* Mk. XIX,
„ 152 „ 18 *read* XX *for* XIX.
„ 20 „ *ahuni* for *ahuṇi.*
„ 153 „ 2 „ end in *e for* end in *ī.*
„ 163 „ 20 „ 28 *for* 24.
„ 167 „ 7 „ इति पुरुषोत्तमस्यापभ्रंशानुशासने
„ 182 „ 4 (from the bottom) 4 read माणंसिणी I. 1. 6; 9.
„ 183 „ 24 „ बृंहित *for* बृहत